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Selections.

From the Blue Hen's Chicken.

To Jeandell and Vincent:—I herewith enclose an address, delivered immediately after the close of the Superior Court of the State of Delaware, sitting at New Castle, Judges Taney and Hall on the Bench, 5th month, 29th, 1848, after the close of my trials, for the penalties of aiding the escape of certain slaves from their owners, where the penalties and damages were awarded by the Jurors for seven slaves (a mother and six children) from one to sixteen years of age to be $5,400, after a verdict had been rendered against J. Hunn for $2,500 in the same case. One Judge Taney had left the Court before it adjourned; Judge Hall I invited to stay, and hear me, but he left when I was about to commence. If thou art of opinion that it is worthy a place in the Chicken, thou art at liberty to publish it, and oblige Thomas Garrett.

"I have a few words which I wish to address to the Court, Jury and prosecutors in the several suits that have been brought against me, during the sittings of this Court, in order to determine the amount of penalty I must pay for doing what my feelings prompted me to do as a lawful and meritorious act—a simple act of humanity and justice, as I believed, to seven of that oppressed race, the people of colour, whom I found in the New Castle Jail, in the 12th month, 1845. I will now endeavour to state the facts of those cases for your consideration and reflection after you return home to your families and friends: you will then have time to ponder on what has transpired here since the sitting of this Court, and I believe that your verdict will then be unanimous that the laws of the United States, as explained by our venerable Judge, when compared with the act committed by me, were cruel and oppressive, and need remodeling. Information was sent me that eight coloured persons were in New Castle jail, charged with being runaway slaves, and that the individual believed several of them were entitled to their freedom, and requested to have their case investigated. I went to New Castle next morning, and took Edith Pusey along, and had an interview with Samuel Hawkins, Emily, (his wife) and some of the children, in a private room, in the presence of the Sheriff, Jacob Caulk. Hawkins and wife admitted to us that two of their sons claimed by Glandon were slaves; but assured us, in the most positive manner, that themselves and four small children were entitled to freedom; that himself and wife had been keeping house, and living together as free persons previous to the birth of the eldest of the four children. Neither the Sheriff, or myself, had the slightest doubt of the truth of their statement. The Sheriff thought the mother so good a Christian that she would not lie even to free her own children. I then requested to see the commitments of the Magistrate, which was handed to me. I at once saw that they were defective; and had no doubt, if the individuals were taken before Judge Booth, (by legal process,) but what he would discharge the parents and four young children, if not the two older boys. After my return home, I called on Wales; stated the facts of the case; and requested him to accompany me to New Castle, in order to take the family above-named before Chief Justice Booth for examination. The habeas corpus was prepared, and they were all taken before Booth, about eleven o'clock on second day morning. The investigation lasted about one hour. The business was conducted by Attorney Wales, in such a manner that the Judge was induced to discharge the whole family; and with his decision I was well pleased; but had little or no hope when they were taken before him that the two boys would be discharged. The statement made by Samuel and wife, in the Judge's office, was the same in substance as they had made in prison to the Sheriff, Edith Pusey, and myself; and that was, that the mother and four young children were free—the two elder children slaves. I then put this question to Chief Justice Booth, 'As those people have been discharged, will there be any impropriety in my employing a hack to take them to Wilmington?' My impression then was, and still remains the same, that his reply was '*O, no.*' I then in the Judge's office, and presence, asked the Sheriff to procure a carriage. He sent his son for one, and the owner came into the Judge's office, where we made the contract for him to take them to Wilmington. In about half an hour, they were all in the carriage, and started for Wilmington, and arrived at my store at noon, nothing secret, or covert, in the transactions whatever. And I now most solemnly aver, that when they were discharged by Judge Booth, and for sometime after they arrived in Wilmington, I had not even a suspicion of the mother and four small children being slaves. If my statement above is correct, which I presume will not be questioned by any one acquainted with my character, your verdict of $2,500 for the penalty as rendered by you on 7th day last was not just, as the Judge in his charge to the Jury, on that occasion, distinctly stated I must at least have cause to believe them to be slaves to entitle the plaintiff to a verdict. With that *small clause*, as explained in my favour by the Judge, I was entitled to your verdict of acquittal. I do not pretend to assert that I was able, with the latitude allowed to the witness, to prove my innocence in this case clearly to the Jury. The Judge's charge was positively against me, if I knew they were slaves, or had good cause to suspect them of being such, even though examined by and discharged by the Judge. The first case tried during my absence, while I was sick at home, was different—I believed the two boys claimed by Glanden to be slaves; but the Judge having set them at liberty, I thought there would be no breach of law, or risk of penalty, in providing them a conveyance with the rest of the family to Wilmington: and had I believed every one of them to be slaves, I should have done the same thing, after they had been released by the Judge, with the feelings of humanity which the Almighty has implanted in my breast, and the interest I have felt for this oppressed people of colour in our midst. I should have done violence to my convictions of duty, had I not made use of all the lawful means in my power to liberate those people, and assist them to become men and women, rather than leave them in the condition of chattels personal. I am called an Abolitionist, once a name of reproach, but one I have ever been proud to be considered worthy of being called. For the last twenty-five years I have been engaged in the cause of this despised and much injured race, and consider their cause worth suffering for; but owing to a multiplicity of other engagements, I could not devote so much of my time and mind to their cause as I otherwise should have done. The impositions and persecutions practised on those unoffending and innocent brethren, are extreme beyond endurance. I am now placed in a situation in which I have not so much to claim my attention as formerly, and I now pledge myself, in the presence of this assembly, to use all lawful and honourable means to lessen the burdens of this oppressed people, and endeavour according to ability furnished to burst their chains asunder, and set them free—not relaxing my efforts on their behalf while blessed with health and a slave remains to tread the soil of the State of my adoption,—Delaware; and after mature reflection, I can assure this assembly it is my opinion at this time that the verdicts you have given the prosecutors against John Hunn and myself, within the past few days, will have a tendency to raise a spirit of enquiry throughout the length and breadth of the land, respecting this monster evil, (Slavery) in many minds that has not heretofore investigated the subject. The reports of those trials will be published by editors from Maine to Texas and the Far West; and what must be the effect produced? It will, no doubt, add hundreds, perhaps thousands, to the present large and rapidly increasing army of Abolitionists. The injury is great to us who are the immediate sufferers by your verdict, but I believe the verdicts you have given against us within the last few days will have a powerful effect in bringing about the abolition of Slavery in this country, this land of boasted freedom, where not only the slave is fettered at the South by his lordly master, but the white man at the North is bound as in chains to do the bidding of his Southern masters. Your verdicts against us I hope will prove as leaven put into a batch of meal that will ere long leaven the whole lump. I am sorry to have to admit this truth, that the slave States and slave interests have ruled this nation from the Declaration of Independence till the present time; they have kindly taken the North and West under their care and keeping, and have provided a large majority of our Presidents, Cabinet officers, Foreign Ministers, and Judges of our Supreme Courts, from the slave States; they have made our laws to suit their *peculiar institutions*. It was slaveholders that demanded the admission of Texas into this Union, with her mixed and degenerate race of inhabitants of all nations; they knocked at the Halls of Congress for admission into our glorious Union; the North blustered awhile, but were soon whipped into the traces by their masters; they knew it would be contrary to law to admit them; they also knew there was no use to contend about that, as the South always managed to have it their own way; they consented, and Texas was admitted in a day with the dash of a pen, with her mixed and motley crew of inhabitants as good and loyal subjects of these United States; when at the same time the most respectable foreigners coming amongst us and adopting this country as his future home, must knock for years for admission as a citizen before they can be admitted; they must then swear to support the Constitution, and pay a fee for admission. Surely the slave power is omnipotent, no other power in this land could have produced the same result; and what has been the legitimate fruits of the admission of Texas into the Union? We have the admission of some of the strongest minds, even at the South, (J. C. Calhoun of that number) that the admission of Texas was the cause of the Mexican War; where hundreds of millions of the peoples' money has been wasted, and thousands of valuable lives sacrificed by sword and climate, all for the slave interest; no intelligent man doubts this fact, that it was the slave interest that caused this cruel, disgraceful and unrighteous war. But all those things are producing their legitimate fruits. A few years since a Senator that would speak his mind freely on the subject of Slavery in Congress, was in danger of being expelled; now it is the all-engrossing subject, it enters more or less into every subject brought before either House at Washington. It is an institution that cannot bear investigation. This subject is now fairly before the people—this is what Abolitionists have been labouring for, to have the subject fairly canvassed by the people—then I fear not their verdict, look at the nations around us, the cause of freedom is progressing with railroad speed—their object is now about to be accomplished. I have not correctly read the signs of the times—if the days of Slavery are not numbered in this country, the South will have to yield to the growing Anti-Slavery feeling of the North and West; or before ten years from this date there will be a dissolution of this Union—there is a point of forbearance beyond which the North and rapidly growing West will not submit. I have now done, and thank you for your attention.

From the Blue Hen's Chicken.

NEAR CANTWELL'S BRIDGE,
6th mo., 6th, 1848.

Friends Jeandell & Vincent:—As you have volunteered in your last paper to publish a statement of the case tried at the last session of the United States Court for Delaware District, at New Castle, in relation to fugitive slaves, I thought proper to write out a brief statement as far as I am concerned, in order to let my fellow-citizens know by what laws we are to be governed, and the application of the United States law of 1793 in particular. On the 5th day of the 12th month, (called December,) 1845, a free old coloured man, and his wife and six children, came to my house at half-past seven o'clock in the morning, asking food and shelter, as they had travelled all night through a snow storm, and their horse was nearly ready to fall. In consequence of the deep fall of snow, they concluded to tarry with me until the roads should be opened, and recruit both themselves and their horse. The poor creatures were nearly frozen, and were very hungry.—They were made welcome, and came and went as they pleased on my premises. At four o'clock, P. M. of the same day, Thomas Schee Merritt came to my house, (having received information that there were some strange coloured people there,) and at half-past four o'clock P. M. Robert A. Cochran, Robert T. Cochran, Richard C. Hays, and Wm. Chesney, (all residing in or near Middletown) came to my house in a sleigh. I went out to meet them and Robert A. Cochran asked me if any strange blacks were at my house. I told him yes, and he said he guessed they were runaways. I asked him why so? and he pulled out an advertisement for some, in which a reward was offered for their apprehension. I told him he could walk round and see them. They were not in the kitchen; so they proceeded to the granery, where my folks were getting off corn. Here they got sight of the old free man, and he ran from them. They gave chase, and finally he came back to my house, with two large knives in his hands. These he gave to me at my request, and showed his pass to his pursuers. They pronounced it a forgery, and said he must go before a magistrate. I protested; but it was of no avail; they took him up, and he acknowledged that his two elder boys, (one fourteen and the other sixteen years old) belonged to Charles W. Glanding, of Beaver Dams, Queen Anne County, Maryland, and that his wife and the four younger children (the eldest six years old and the youngest at the breast) belonged to Catharine Turner, of the same neighbourhood, but that his wife and four younger children had lived with him for six years past in a house to themselves; that said Turner had not contributed towards their support in any way; and, having a desire that they should all be free as he was, he concluded to take them to another State.—Well the whole matter is that they took the whole family from my house and lodged them in the New Castle jail—since which I have never seen any of them—and here is the offence for which I am sentenced to pay $2,500, for feeding and warming helpless children when they were perishing with cold and hunger. In conclusion, I have to say that the "negro catchers" testified before the Court to the facts of the case, with the exception to Thomas Schee Merrit. The jury was taken from the State at large, contrary to custom, as I am informed, and only three, who adjudged my case, were from New Castle County. Such a jury was summoned that my attorney (Wm. H. Rogers,) thought there was no choice in them. No doubt that the Marshal knew what he was doing, as well as the Judge, (Taney,) when he told the Jury that "any person who undertook to find runaways for the reward offered, was in fact, the agent and attorney of the owner, and had the right to seize wherever he could find them; and that any right-minded man would bring out any strangers (black) who might be about his premises and have them inspected, and that what I done in this case," viz: gave two meals to a starving family, "was heart-burning within the meaning of the law."

Yours, respectfully,
JNO. HUNN.

From Houston's Reports.

DEBATE IN THE SENATE ON THE OREGON BILL.

[Mr. *Foote* made some remarks, in his characteristic style, assailing the Senator from New Hampshire, and expressing alarm on account of the dangerous consequences which the agitation of this subject was likely to produce in the coming election.]

Mr. *Hale*—It seems to me there is some inconsistency in the views of some gentlemen of the Senate. I am accused of embarrasing this subject by the introduction of a proposition, which seems especially to alarm the Senator from Mississippi, who regards it as calculated to affect the Presidential election. Now, to quiet the fears of the honourable gentleman, I will tell him, in all honesty, that, so far as I am advised, my friends do not anticipate running a ticket in that election in the State of Mississippi.

Mr. *Foote*—I will tell the Senator that I should not be apprehensive of the result of running any such ticket in the neigbourhood where I reside. Any other ticket than that of Cass and Butler I have not thought of; and, if I had, it would be with such scorn as would not allow me to feel the least apprehension.

Mr. *Hale*—Well, the candidates will feel "very bad" at this announcement, no doubt! But I rose for the purpose of saying that this is no movement of mine. I have thrown in no firebrands. On the contrary, I have been trying to remove them. Complaints are made that a pestiferous question has been introduced; that a firebrand has been thrown into the Senate—a question introduced that is likely to produce agitation. I can only say that it has been my purpose to remove any such cause of agitation. For one, sir, I want the country to understand what this proposition is. I have always done ample justice to the people of the South. I have said to my friends at the North, when you hear these men you know them; you can see their hand. They are not like that contemptable animal that I have not seen described it any history of animated nature I have read a "Northern man with Southern principles." They are bold and open. They tell you what they want, and how they want it. When you deal with such men, you can understand them. Stripped of its verbiage, then, the proposition before us is simply this: that slavery is one of the natural and inherent rights of property which belong to the people of the South, over which this Government or the Government of the Territory has no control. I hope that I have now stated correctly the extent of this proposition. If it goes any farther, I hope it will be so announced. The people of the North have been desirous to get down to low-water mark, just as far as the requisitions of this institution required them to go, but, after they had bowed so low that their backs were almost broken, they have been told that there was a still lower point to which it was necessary that they should go. It has now, however, come to this—that a claim is set up to an absolute, inherent, indefeasible right, with which neither Congress nor the people of a Territory gave any right to meddle. Well, now, is it possible that anybody acquainted with the legislation of this country from its foundation, can listen patiently to such pretensions? Was the ordinance of '87 an insult to the South? If so, why has it not been found out before? Why have they permitted that standing insult to remain upon the legislation of the country? How has it happened that, with their peculiar sensitiveness to insult—their chivalric sense of honor—their keen preceptions—

Mr. *Bagby*—I did not say that the action of this Government, in any respect, upon any subject, was an insult. I asked this question: If, when gentlemen on the other side admitted it was not necessary to interpose this obstacle to the admission of Slavery into that Territory, it was not an insult to the South to propose it!

Mr. *Hale*—I did not refer to the gentleman from Alabama, but to a remark of the honourable Senator from South Carolina, who said, if I did not misunderstand him, that the proposition was insulting to one-half of the States of this Union—a sentiment in which I believe the Senator from Mississippi concurred.

Mr. *Foote*—It seems to me, that when the gentleman from New Hampshire renews his amendment, his remarks may be in place; but I doubt their propriety now. He certainly is not justified in making them on the ground that he is responding to me.

Mr. *Hale*—If the honourable gentleman says he did not say anything, I certainly do not mean to say anything to him. But I was proceeding to inquire how it happened that these very sensitive gentlemen, with their keenness of perception and quickness of resentment, had not before this time found out the insult under which they have been grieving for more than half a century? Why, Sir, did they not make the discovery when the bill for the admission of Iowa as a Territory was before this body? That bill contained, in express terms, the very provisions contained in the 12th section of the bill now before us, which is now deemed so insulting, and denounced as a firebrand. I find that the question on the motion to lay that bill upon the table was taken by yeas and nays, and decided in the negative by a large majority, many Southern members voting against it.

Again I ask, why did not the gentleman then discover this insult to the South? With all respect to these gentlemen, I must say that I can have very little sympathy with that exquisitely nice sense of honour which cannot find out an insult until it becomes sixty years old! The honourable Senator from Alabama said, that by no possibility could Slavery be introduced into this Territory, and that therefore the insult was the more mortal. Pray Sir, who then is fighting for an abstraction? The amendment has been withdrawn. The bill is before us just as it was reported by the Committee on the Territories; and yet these very gentlemen, so sensitive to insult, wish to introduce an amendment giving them liberty to carry slaves into territory where they say they never want to carry them, and never can carry them. Who, then, now brings in an abstraction? Who thrusts a pestiferous question upon us? Who seeks to mar the harmony of the "party?" Who desires now to disturb the prospects of the most eminent and illustrious ticket that is to sweep the country, and annihilate all opposition? Does the disturbance come from firebrand Abolitionists? Not at all, Sir. It comes from this very sensitive quarter of the Union so prone to cast reproaches against everybody who introduces this subject of abolition, as they are pleased to term it, and who, the moment it is withdrawn, bring it in themselves!

I know that I stand here under peculiar circumstances; but I can appeal to gentlemen on the other side of the Senate in proof of the statement that I was applied to by those for whose opinions I have deep regard, to withdraw the amendment, in order that they might proceed with the bill. At their request, I did withdraw the amendment, in order that their feelings of humanity which had been appealed to so eloquently by the honourable Senator from Missouri, to the protound agitation of the sympathies which stir the benevolent heart of my friend from Mississippi, might be gratified. I do not desire to be obstinate, or to embarrass or to impede the action of the Senate. I am not at all desirous of claiming a right to any of the hard names that have been flying so thickly around me, and therefore, at the risk of offending those whose judgments I regard as much as those of any around me, and have stood by me when their sympathies were worth more, I consented to withdraw this pestiferous amendment, this firebrand, in order to ascertain if I could not produce a little harmonious action here. But what has been the result? Something more pestiferous still is introduced; and when I remind the honourable Senator from Alabama that I had withdrawn it, he says he has no doubt that I intend to introduce it again.

Mr. *Butler*—Will the gentleman allow me to ask him a question? I understand that the honorable gentleman has withdrawn his amendment for the present only, with leave to introduce it again after the amendment of the gentleman from Florida had been disposed of; so that he left his fire brand burn out, when he saw another one likely to be used, with the intention of restoring his own afterwards.

Mr. *Hale*—The Senator makes a statement; when he puts his question, I will endeavour to answer it.

Mr. *Butler*—I ask the gentlemen whether he did not withdraw his amendment with a distinct notice that he would introduce it again?

Mr. *Hale*—I will answer the Senator. I asked the Presiding Officer of the Senate, if I withdrew the amendment this time, and suffered the question to be taken on the amendment of the Senator from Florida, then pending, whether it would not be in order to introduce the amendment again; to which he replied in the affirmative. I then withdrew the amendment, giving notice that I reserved to myself the right to renew it if I thought proper. I can have no hesitation in stating what my intention was. It was this: if the bill was allowed to remain as it was, I did not intend to renew my amendment; but, if other doctors went to dose it, I meant to try my medicine again. I believe the Senator now understands me.

Permit me to say, that I differ entirely from the gentlemen on the other side, who have laid down the proposition, that property in slaves stands upon the same foundation as other property mentioned in the Constitution. If I had time and opportunity, I might present to the Senator ample authority for the distinction which I thus announce. I might bring judicial decisions of the highest authority, from almost every one of the Southern States, to establish the proposition.

Davis *vs.* Jaquin, 5 Harris & Johnson, 107. *Stewart vs. Oakes, Note*, Maryland Court of Appeals, 1813, 3d volume U. S. Digest, p. 172, sec. 173.

By the law passed December 17, 1792, chap. 102, sect 2, "slaves which shall hereafter be brought into this Commonwealth, and kept therein one whole year together or so long at different times as shall amount to one year, shall be free."

The facts are: This petitioner was the slave of the defendant, who is a citizen of Maryland, and resided there prior to 10th of January, 1783, and has resided there ever since. That he owns a stone quarry in the State of Virginia, there he has been in the habit of taking the petitioner for a number of years past, for the purpose of working in the quarry, making the time of the petitioner's being in Virginia, in the whole, upwards of one year. The defendant never resided in Virginia, except for the purpose of quarrying stones as aforesaid, and always returned to this State, (where his family constantly remained,) as soon as he got a sufficient number of stones to supply his manufactory at Baltimore. The petitioner never applied to any court of record, or competen tribenal, in Virginia, for the purpose of obtainining his freedom under the laws of that State. The petitioner was always brought back to this State by any force or violence. The several times in which the petitioner remained in Virginia were subsequent to the passage of the above mentioned law of Virginia.

Under this state of facts the Court of *Oyer and Terminer* discharged the prisoner from Slavery and the Court of Appeals confirmed the judgment.

Take that simple case, and you have a most forcible illustration of the difference that exists between property in men and property in things.

Would it be for a moment contended, that the title of the owner of a horse in Virginia, would be extinguished if the horse was twelve months out of the State? It is [illegible] principle, that this right, instead of being a natural, indefeasible right, is a qualified one, dependant upon the local municipal legislation of the Government that undertakes to establish it. Not long ago, it was decided in England by Lord Mansfield, that, in "Somersett's" case, the common law and civil law were both against the right or wrong which ever you may please to call it; and, whenever it exists, I venture to say, I may challenge its advocates the world over to find a decision of any respectability in which it will not be held, that the right, wherever it exists, exists solely by virtue of the local legislation established it; and that, when the individual goes beyond the limits of that legislation he becomes free—that right in this country being qualified by the provision of the Constitution, requiring States to surrender fugitive Slaves.

Without going further South, I might stand here till the shades of the evening should fall upon us, detailing to the Senate, in language which I might poorly attempt to imitate, the desolating and demoralizing influence of this institution upon every interest of a State. I might go to Virginia, and selecting upon my authorities from among the most eminent statesmen that have adorned this country, both of the living and the dead, bring to you volumes of testimony as to the desolating effects and influences of this institution; compared with which, the wildest fanaticism, against which you rail, would be stale and insipid. But I forbear. Let me, however, advert to one fact which has impressed itself upon my memory with peculiar force. I have seen it in the other House. I have listened to it.—When gentlemen of the free States have descanted on the evils of Slavery, and the iniquity of this Governments lending itself to its further extension and perpetuation, gentlemen from the slaveholding States have immediately retorted and said, "You have fastened it upon us—it was the avarice of New England merchants engaging in this trade, and the avarice of the mother country, which fastened this institution upon us against our consent: and now, whilst you are enjoying the fruits of this traffic in the wealth which by it you have amassed, why reproach us with it? Now, let me in all candour and kindness ask these gentlemen if there is justice in their reproach, why shall we subject ourselves and our posterity to the same reproach, from the inhabitants of the territory over which we are about to organize a Government? Why should we incur the reproaches of these unborn millions who are hereafter to inhabit these regions? Why should we, by our conduct now, justify them in saying to our descendants, "Why was it that, when you knew the enormity of this evil, when you were loading with reproaches the cupidity of Eastern merchants engaged in this loathsome traffic, when all the calamities which this institution visits upon every people amongst whom it exists were visibly before you—why was it that you determined that these hills and valleys should be baptized in the guilt of its blood and tears?" Will we not, Sir, justly earn these bitter reproaches, if, by our actions now we extend to this region that which all will admit to be an evil—and that, too, when the people who now inhabit it, themselves profiting by our sad experience, and warned by our mournful example, have, in the birth day of our history, declared that they desire to put far from them the accursed thing? The honourable Senator from the Mississippi, however, has revealed a secret which a great many men less honest and impulsive than himself would have studiously concealed. It is not that justice, and liberty, and humanity, and truth stand in the way; but, Oh! it is the danger of splitting the "Party" at the next Presidential election.

[Mr. *Foote* denied that the danger to the "ticket" was the sole motive which operated on his mind.—He then spoke of Mr. Hale in the most unmeasured abuse—alluded to his presence at the "Liberty Breakfast." &c.]

Mr. *Hale*.—I do not know but the remarks of the Senator do require some notice at your hands. This is not the first occasion on which remarks of a somewhat similar character have been made by the honorable Senator from Mississippi. I believe that I may be permitted to say that I can appeal to every gentleman in the Senate, on both sides of the Chamber, that, ever since I have been a member of that body, I have never on any occasion—in the Senate, or out of it—so far forgotten myself as to be wanting in that respect, that courtesy and that kindness, which ought to characterize the intercourse of gentlemen and Christians. I believe that, in the hearing of the Senate, I can appeal to every man to bear me witness, that on no occasion even when standing at one, my views misrepresented, my principles denounced, and my person threatened, have I so far forgotten myself as not to remember what was due to the proprietors of this Chamber, and to every individual with whom I come in contact. I can assure the honorable Senator from Mississippi, and I think he cannot deny it, that attacks and allusions, such as he has made, whatever their effect—if they had any effect—may have been upon others, they reached not me. And now I leave the honorable Senator. I leave him secure in the enjoyment of all the glory, all the reputation, and all the self-satisfaction, which he may gain, here or elsewhere, now or for ever, by any such course as that which he has thought proper to pursue.

Mr. *Foote*—Do I understand the Senator as saying that I demeaned myself!

Mr. *Hale*—Very far from it!

I am exceedingly unwilling to make myself the subject of remark before this body. I did not not come here for that purpose. But it has been forced upon me, and I must say a word in vindication. The Senator is entirely mistaken when he represents me as denouncing the Union.

Mr. *Foote*—Did not the Senator say he would urge his amendment, even if its adoption should lead to the dissolution of the Union?

Mr. *Hale*—No such thing! I said that on this question we must take a course which commends itself to us as right—that, having found where the right was, we must abide by it regardless of consequences—and that if the result should be that which was talked of so much—the dissolution of the Union—if it shall be found that this glorious Union of ours, endeared as it was to us by so many cherished associations, had no other cement but the blood of Slavery, let it sunder! That is just exactly what I said. Who then speaks of reproach upon the Constitution? Who rakes up the ashes of the illustrious dead, and pours contempt upon the living but the man who came forward and declared that the cement of this Union is Slavery?

Mr. *Foote*—(In his seat.) Nobody says so!

Mr. *Hale*—Well then I have not said that the Union ought to be dissolved. [A laugh.] the honourable Senator has undertaken to administer to me a great deal of reproof, and advice, and caution, and perhaps he will think I speak in irony when I say—I thank him—I thank him! I am not so old or so obstinate that I am not willing to be taught. I surely evince my docility when I say I am willing to learn Senatorial manners from the gentleman from Mississippi; but permit me to say in all kindness—I mean no unkindness to anybody—I do think that, when the Senator from Mississippi undertakes to give advice, and talk about "windy harrangues,, and "antics," and so forth, he mistakes his calling! I think he has need to repeat this line of the poet—

"O! wad some power the giftie gie us,
To see ourselves as ithers see us!"

I think that if he occasionally reflected on that line, he would not be found giving me any lectures again.

Once for all I desire to say, that we have strong convictions upon this subject. We believe that Slavery is an evil—a moral, political, social evil. In the expression of that belief we do not go beyond the declaration of many distinguished citizens of the Southern States. I believe that the legislation of this country, from the adoption of the Constitution to the present time, has been continually subservient to this institution; and, so far from believing as gentleman on the other side have said, that they stand upon the defensive, I believe that this legislation has been constantly aggressive. I believe that we are now engaged in a war, costing us more than fifty millions annually, for the perpetuation of this institution. I think I can call witnesses from the other side of the Senate to prove, and at least, one gentlemen has furnished me with his deposition in perpetural remembrance of this fact. But I do not need it. That fact stands out so boldly in the history of the country, that neither the present age nor posterity can be in any doubt with regard to it.

I have trespassed longer than I intended upon the attention of the Senate. The subject is by no means a pleasant one to me; but, unpleasant as it is, so long as I have the honour of a seat upon this floor, I shall on every fitting occasion—of which I myself must be the judge—within the rule of the Senate, and that propriety and decorum which becomes a body of gentlemen, introduce anything that in my judgment falls within the range of legislation, be it "pestilerous" or not—let it endanger the success of any ticket—be it illustrious or ignoble; and when I offend against the proprieties of this place, or that decorum which should prevail amongst men, I am willing to submit to whatever rebuke the Senate in its wisdom may see proper to administer.

But because this is an unpalatable, unwholesome, and pestiferous subject to the minds of some men, is there to be freedom of debate on every other subject, and for every other man but myself on this subject, and to me that freedom is to be denied? No sir; and I only regret that there have not been others, abler and older men, to raise their voices before the Senate speaking out what I know and what they know to be the deep convictions of their constituents on this subject. I regret that this great issue upon which the destinies of the country are dependent, should by the force of circumstances, or the sense of prepriety of those around me, be left in such feeble hands. But unequal as I am to the task, feeble as are my powers, overwhelming as are the odds against me, entertaining these convictions, I must press them upon the consideration of the American Senate and the American people. Permit me to say, in no spirit of intimidation or menace, that the people are a vast way ahead of any of those who talk here on this floor on this subject. A deep feeling on this subject sways the hearts of the American people—a feeling which is gathering strength, and never can be repressed! In the Empire State, the heart of the young Democracy has been touched—they have arisen, with the strength of another Sampson, and have snapped asunder, like burning tow, the withes with which they have been bound. And where is that other giant of the West, that stretches itself in the peaceful valley of the Ohio? A feeling is swelling in men's hearts there, the strength and importance of which are but little appreciated here. Perhaps the extent and depth of that growing tide of popular sentiment will not be fully developed until the last experiment be made on their endurance, in the nomination of him whose fame has been acquired in a war which they detest.

I leave this subject for the present. It certainly cannot be more unpleasant for the Senate to listen to me, than it is to me to be compelled to utter these truths here. I am sensible that these poor efforts of mine, repeated, as the honourable Senator from Mississippi has said, tantologically, over and over again, are irksome and waerisome. I would to God that some other man might rise up, not belonging to the ranks of a proscribed few—might rise up here to advocate these great truths! Would to Heaven that some other man might rise up and speak, so that the Senate and the nation should know that when he spoke his State and his party spoke, those truths which are so unwelcome, coming from a man whose party subjects him only to the scorn of Senators. If I am running the race of popularity, I have chosen a strange road to it. Let me assure you gentlemen, that there is no office within the gift of the Executive, or the people that I solicit. Never shall I condescend to flatter popular prejudice or popular passion. I shall content myself with the enunciation of what I believe to be the truth upon such occasions as my own judgment may commend, willing to bide my time, and await the consequences.

From the Globe.

HOW KING ZOHAC TOOK THE DEVIL INTO HIS SERVICE, AND HOW HE HAD TO PAY FOR IT.

There was once a king in Persia whose name was Zohac, who, having occasionly some rather queer work for an honest man to execute—so runs the fable—took the devil into his employ. After serving his employer faithfully for a time, the devil, as a recompense requested permission to kiss the king's shoulder. His request was granted, but immediately there grew from the place touched by the devil's lips, a monster serpent, who fed upon his flesh and strove to get at his brains to devour them. Agonized with fear and pain, the unhappy king would grasp at the swelling throat of the serpent, and would try to bruise and send it from his person, but he found it an inseperable part of his body, and that he was obliged himself to suffer all the tortures he inflicted. The devil now suggested as the best remedy the case admitted of, that he should quit the master by giving him every day the brains of one of his subjects, to be killed for that purpose. This appalling suggestion was adopted and successfully pursued, till a blacksmith of Ispahan, whose children had nearly all been devoured by the monster, raised his leather apron as a standard of revolt, and finally succeeded in deposing Zohac.

When the patriots who laid the foundation of the American government by the difficulties resulting from the existence of Slavery within our borders, took the devil into their service, and as his compensation granted every owner of five slaves four votes, where they granted but one to the man whose conscience or whose means did not permit him to hold his fellow creatures in bondage, they illustrated at ouce the weakness and wickedness of Zohac!

By that untimely and fatal concession, the slave serpent was grafted upon us with an appetite ravening to prey upon our very vitals. To remove it was impossible. Every effort to rend the unnatural monster or to pluck out its poisonous fangs, only resulted in lacerating our own flesh, for we were doomed ourselves to suffer whatever pain our frantic impulses led us to inflict in attempting its destruction.

Despairing of relief by separation, whave adopted to the suggestion of the devil. He advised Zohac to save his own brains by providing his monster daily with the brains of some of his people. We have been compelled to propitiate the slave monster not only by surrendering to it the fairest and loveliest portion of the old thirteen States, but to appease these cravings of a maw which nothing can satiate, we are now required likewise to give up all the immense expanse of territory which we have acquired or are about to acquire at an almost incalculable expenditure of treasure and of blood.

That the wages of sin which we have already paid is not here over stated, let us appeal to facts.

Since the foundation of our Government it has become the duty of history to record the extension of Slavery and slave representation into all that territory once free, which now embraces the States of Kentucky, Tennessee, Mississippi, and Alabama. Louisiana was purchased afterwards at a cost of $20,000,000, out of which the States of Louisiana, Arkansas, and Missouri have been created, and blessed with all the humane and dignifying privileges of Slavery and slave representation.

Florida was next purchased at an expense of sixy million dollars, and while yet a territory, the blessings of Slavery were conferred upon that garden of flowers, without a proviso. Before, however, the population had advanced beyond the verge of semi-civilization, and while its inhabitants were mostly aboriginies, it was discovered or suspected by the slaveholders of Alabama and Georgia, that their slaves sought refuge among these Indians from the whip of their drivers and from the broiling suns which are said to drive all free labour from the rice and cotton fields of those latitudes. The humanity of these *half-civilized* Indians was a crime in the eyes of the *civilized* slave drivers of Georgia and Alabama, and hence the Seminole war, and the ultimate expulsion of the unfortunate Seminole tribes from their homes and their lands, at the point of the bayonet, to the cheerless and unfriendly regions which lie far away beyond the Rocky Mountains. This war cost us many thousand lives, and forty millions of dollars and upwards—treasure enough to have purchased every slave and plantation in the two States for whose benefit the war was undertaken. Nor is this all, this thinly settled and unthrifty State which has added little or nothing to its wealth or influence since its admission to the Union, is even now appyling to be divided into separate and independent States, and Southern statesmen, we doubt not, will perceive the necessity of such a division, and the multiplication of such legislators as Yulee and Moses, long before they will recognize the necessity of providing any Government at all for the free men and free soil of Oregon. Texas came next, with a Constitution which prohibits the passage of any law for the abolition of Slavery. By making a constitutional provision for its perpetuation, the Texans doubtless proposed to themselves the exclusion of all agitation and disturbances which the enormities of this unnatural institution are calculated so notoriously to provoke. Milton tells us that when Satan had been driven out of heaven, he derived great comfort to himself and followers from the reflection that

———"Where there is then no good
For which to strive, no strife can grow up there
From fashion."

Of this comfort, the Solons of Texas doubtless were ambitious of partaking, when they made the Constitution of that new State a perpetual charter for crime.

Texas enters our confederacy with the privilege of providing herself so as to form four more States, hereafter to be admitted, which, with the six original slave States, and the nine since added, will make a total of nineteen slave States already, in effect, members of our confederacy, and which will occupy thirty-eight seats, and give thirty-eight votes in the Senate of the United States.

The cost of this last acquisition is not yet fully ascertained. A war with Mexico was one of its first fruits. That has cost us the lives of some 10,000 men, among which were multitudes of the finest officers in our army, and of our most promising young men. The money already spent, and to be spent, on account of this war, and in satisfying fictitious and preposterous claims, to which it will furnish the pretext—in pensioning the survivors of the army, and the near relatives of those whose bones have been left on the plains of Mexico, in organizing and maintaining pro-consular Governments, in erecting monuments, in official junketings, in interminable court-martials, &c. &c. cannot be less, at the most moderate estimate, than $200,000,000. And all this for Slavery. For no statesman can for a moment suppose that a war with Mexico was necessary to secure to Texas the benefit of free political institutions. No one at this day pretends to doubt that with a little delay the fruit would have fallen without our touching the tree. But with the impatience of a young bridegroom for the possession of this fair territory which was ready to be opened into a slave market for the Northern slave-breeders, and to cast slave votes in our Congress, the one idea'd statesman, who conducted the Texas negotiation, failed entirely to perceive the wisdom of that "masterly inactivity" which he afterwards commended so eloquently from the floor of the Senate to his successor, at a time when our countrymen in Oregon were crying to us for succour and protection against the encroachments and indignities they were daily subjected to from a foreign power.

With Texas has come an immense territory, to be governed by us until it is populous enough to become a State and govern itself. Of the whole amount of treasure which this territory has cost, more than three-fourths has been contributed by the tax-paying white inhabitants of the free States. It is now proposed to extend and establish Slavery into all this new territory, wherebo the value of the slave property of the southern States is to be greatly enhanced, and the political influence of the slaveholders greatly augmented. The free States, after having had to pay most of the expense of this war, are now practically required to surrender all the profit of it to the 300,000 slaveholders of the South. So far has this already been insisted upon, that our own noble State has just been excluded from the National Council of the Democratic party for having entertained the purpose of keeping open this new territory for the admission of the free white labourers of our country, and for the immigrants from other nations.

Nor has the worst yet been told. Oregon has for three years past, been beseeching our Government for protection and laws. It has been shown time and again that the lives of our countrymen in that territory were in constant and extreme peril, and their property was without any sufficient protection, and yet a deaf ear is turned to her application, unless her people will submit to repeal the law which they adopted among themselves for the exclusion of Slavery from their midst, and will accept a territorial charter which shall not admit of any legislation whatever against the perpetuation of that "peculiar institution." There was a time when the South was content to leave this question of Slavery to the control of the local legislative authorities.

That time has passed. The Southern statesmen now deny substantially the constitutionality and validity of the laws abolishing Slavery in the free States, and claim that the slaveholder must be protected by Congress against the operation of any law heretofore passed or hereafter to be passed in Oregon for the exclusion of Slavery from that territory.

And what hope have we that their demands will not be complied with; that Slavery will not be legalized throughout the whole North by the act of Congress and all of the free States now rejoicing in the prosperity which always attends the public recognition of the dignity and freedom of labour, will not soon be made to mortify, blacken and corrupt beneath the poisonous frail of the Slavery serpent. To those who esteem our apprehensions groundless, we beg to state a few facts of which they must be ignorant, or to the bearings of which they must be sensible; are they aware that the Slaves of this country alone already are entitled by law to ask as large a representation, independent entirely and irrespective of the individual vote of their owners, as the combined representation of the free population of Massachusetts, New Hampshire, Maine, and Connecticut? Yet such is the fact, and the slave-driver of the Southern States, in addition to the political franchises which he enjoys in common with the citizens of the free States, has superadded his proportion of this property representation of 2,000,000 slaves which is equivalent to the representation of one million eight hundred thousand freemen, or to the entire vote of the four principal states of New England. With such advantages as these guaranteed to the slave owner by our Constitution, is any one so infatuated as to hope anything from their forbearance and to place any faith in their magnanimity? We would invite the attention of all who indulge such vain delusions, to the political events which have transpired at Baltimore and Philadelphia during the past month. Within that period the two great parties of the country have met in council to select a candidate for the Presidency, and each has selected one. Did they make their choice from among the old and tried friends of the people, their pride and their example? By no means; for none such could be found who were willing to sell themselves to the infamous combination at the South, which is so blindly devoted to the extension of slave-holders privileges and slave.holding enormities.

Two individuals have received the grace of party nominations such as it is, whose chief claim to the honour designed for them is their notorious sympathy for the "peculiar institutions." From one of them—not being a slave holder—a bond was taken in advance that he would discourage any resistance which might be attempted to the Southern States in their christian purpose of enlarging the area of Slavery. From the other candidate no written security was required, as the possession of three hundred Slaves was esteemed a sufficient pledge of his devotion to an institution, by the propagation of which he would be so largely profited.

The time has now arrived when we have to determine whether we will submit to this insulting tyranny or rise and in the name of human rights, for which our party has so often battled successfully, and in the name of humanity, in whose sacred canse we should never falter, proclaim open war against this monster which is devouring us, and put a stop to its fatal ravages before our capacity for resistance has been utterly destroyed.

Ispahan contained one poor blacksmith, who, after his hearth had been made desolate in expiating the crimes of the selfish tyrant of Persia, raised the standard of revolt, and brave hearts and stout arms enough were found to follow this stricken father in pursuit of vengeance for the past, and protection for the future. Zohac was deposed and delivered over to be devoured by the serpent whom his criminal weakness had begotten. Persia was no longer at the mercy of the tyrant whose daily food was the lives of his subjects. We believe there are many brave hearts and strong arms among the freemen of America. It remains to be seen whether any of them have the courage, resolution, and patriotism of the poor blacksmith of Ispahan.

From the Christian Enquirer.

MASSACHUSETT CONVENTION OF CONGREGATIONAL MINISTERS.—MOVEMENT RESPECTING SLAVERY.

At the late meeting of this Convention in Boston which embraces the Unitarian and Orthodox ministers of that State, the following preamble and resolution were introduced by Rev. Dr. Lowell, of Boston. They were advocated by the mover in a brief but very impressive and eloquent speech, and after a short discussion, not in respect to the propriety of the measure itself, but in regard to the mode of action to be adopted, were heartily accepted. Almost every member of the Convention seemed to be decidedly in favour of such an earnest Christian expression of sentiment as the resolution proposes.—There was no person who could more fitly introduce such a measure than the venerable man who presented it to his brethren. He had always held a marked position in Massachusetts, standing apart from all sectarian associations, receiving the confidence and respect of all parties; and now, although retired from the public duties of the ministry, above the possible suspicion of any but the noblest motives, with the calm deliberation of age, he comes forward, in all the earnestness of youth, to speak himself, and to urge his brethren to speak in the name of Jesus, concerning this great crime, and this fearful woe of human slavery. When the next year shall have come, we trust that the heat and agitation of the pending political contest will have passed away, and the public mind be better prepared to listen to the Report which may be presented.

"Whereas this Convention is deely impressed

with the sinfulness and injustice of holding a fellow-being in slavery, and is convinced by all experience that the relation of master and Slave is as destructive of the moral natute of the one, as it is of the *human* nature of the other; and whereas recent events have demonstrated, and n on-slaveholding States are inextricably involved in some of the great public and private wrongs inherent to the system; and whereas, while it is at all times incumbent upon us, as men, to be faithful to the duties of a common humanity, as ministers of Him, who came to unloose the heavy burthens, and bind up the broken in heart—it is especially our duty to 'remember those [illegible] are in bonds as bound with them;'—therefore Resolved, that a Committee of nine be appointed to prepare a Report, to be presented at the next annual meeting of this covnention, containing a brief history of the rise and progress of Slavery in our country, a view of the responsibility of the free States in regard to it, and a calm and temperate, but solemn and earnest appeal to the community on this momentous subject."

The committee appointed were—

Dr. LOWELL, of Boston,
Dr. HITCHCOCK, of Randolph,
Dr. STORRS, of Braintree,
Dr. WORCESTER, of Salem,
Mr. THOMPSON, of Salem,
Mr. HILL, of Worcester,
Mr. BRIGGS, of Plymouth,
Mr. CHILDS, of Lowell,
Mr. LOTHROP, of Boston.

The Infernalism of War.—We have scarcely received so great a shock during the whole bloody drama of the war as to learn, as we have just now, that Lieut. James M. Stuart, of Niles, Michigan, had been *hung* in Mexico! The circumstances, as related to us, are that Stuart received a blow from a superior officer, and instantly ran him through with his sword. For this he paid the forfeit of his life.

We do not know the particulars of this sad affair, but from an intimate acquaintance with Mr. Stuart, we must believe that the act for which he died was done under the strongest provocation. A more generous whole-souled fellow never volunteered for the war, and no one was ever more thoroughly convinced that in so doing he was fulfilling a duty to his country. He was both printer and editor, and for several years published a whig paper at La Porte, and afterward one at Michigan City, during which time he took a prominent part in the politics of Northern Indians as a writer and public speaker. We feel, if possible, a greater loathing for the infernal war than ever before, when we think of this man in the prime of life, with a heart full of the most generous sentiments, (however he might have erred in head in going to Mexico,) being choked to death like a dog by the decree of a drum-head court martial. An interesting family, consisting of a wife and several young children, are thus bereaved of a husband, father and protector. They reside at Niles. No one as yet had the courage to communicate the sad intelligence to the widow and her orphan children. This is another of the legitimate fruits of bloody, infamous, brutal, forever-to-be-detested war. Not quite a year ago, Mr. Stuart reported the proceeding of the Chicago Convention for the Journal of this city.—*Chicago Tribune*, 10*th*.

Communications.

Union.

"United we stand: divided we fall;" is a favorite maxim both in Church and State. It needs qualification. Qualification which, to our own serious detriment, is much overlooked. In the present state where the principles of righteousness and unrighteousness are in conflict, the converse of the proposition is equally true. Divided we stand; united we fall. Whether union or division is necessary to our stability and real prosperity, depends on the moral character of the object or end we have in view, and of the means we adopt to attain it. The rights and happiness of man are inseparable from the love and practice of righteousness. "Righteousness" alone "exalteth a nation" or a church. If then a nation or church is engaged in sustaining unrighteousness, and entire reformation is hopeless, there remains no means of salvation for any, but separation or division. Is not this the present unhappy position of the American nation and church? This cry of "Union, Union," is dictated by different motives. It may indeed be the sincere emanation of a truly patriotic heart. Even then, it may be the decision of an erroneous judgment. But it may be the specious [illegible]nation of the oppressor to strengthen the bands of iniquity. The language of those who "lay wait for blood" and "lurk privily for the innocent without cause," is, "Come with us:"—"cast in thy lot among us; let us all have one purse." Such was the appeal of the ambitious instigators of the late Mexican war to the general Congress, where it met a response which was a violation of their own acknowledged convictions of the injustice of the measure. Alas! how little do they consider the judgment prepared against them by Him who maketh inquisition for blood! Such also, for numerous years, has been the appeal of the South to the North, for the support of an institution, which is the sin and shame of the Nation. As in the case of the atrocious war, so in respect to the vile system of oppression. The North has bowed its servile knee "to the dark spirit of Slavery," at the dictation of the South; and in the altars of the pride and cupidity of a nation boasting of its love of liberty, the liberty and happiness of millions of wretched men have been immolated. Such are the fruits of American union. How long, we ask, is the ear of humanity to be insulted with its advocacy? How long is the American heart to close itself against the righteous appeal of three millions of suffering brethren, who, by our own showing, have the same inalienable claim to liberty as ourselves? Is it a violation of true patriotism to institute an enquiry relative to the value of a union which is cemented by the blood and agonies of our fellow men? Alas! that the historic page must be forever blackened with the direful fact that the American colonies, favored by Heaven with success in their own struggle for liberty, formed a union with a reckless disregard of the rights of their brethren among them of a darker hue, rivetting on their necks a yoke of despotism a thousand times more galling than that which they had cast off from their own!

The immorality of the cherished union of this pseudo Republic, which has in fact proved an iron despotism to millions of unhappy men, is aptly illustrated by the following parable: A father, possessing a large estate, died, bequeathing it, in equal portions, to his three sons. The two elder, having the possession and management of the property, formed an alliance on the fraudulent principle of appropriating to themselves their brother's portion of the inheritance, which, by their superior intelligence and influence, they fully accomplished, notwithstanding their unequivocal admission of his right in equity to the same. Thus they contemned their father by violating his righteous will, and robbed their brother, of all his means for his earthly support and comfort.—After the revolutionary conflict, our Father in Heaven granted us the invaluable boon of liberty, commanding us to proclaim it "throughout the land to all the inhabitants thereof"—to "break every yoke," and to "let the oppressed go free." The white brother of the North and the white brother of the South sat down together, and selfishly framed the Coustitution of a Union which deprives their brother of colour of his entire interest in the inestimable blessing, to which he had an inalienable right, themselves being judges. With their songs of exulting joy were mingled the sighs, and groans, and wailings of their outraged brother, which have ascended to high Heaven in testimony of ingratitude to God and unrighteousness to men, for the judgement of the great day.

If the maintenance of such a covenant with unrighteousness and death casts the sombre shade of guilt o'er our State and general governments, much more does the acquiescence of the American church involve her in condemnation. Claiming to be "the ground and pillar of the truth," and to be the very kingdom of God, which is defined to be "*righteousness*, peace and joy in the "Holy Spirit;" possessing also an influence, if true to her profession, to break the yoke of oppression, her guilt, her condemnation, and her shame are of no ordinary character. Within her consecrated precincts we hear the same infatuating cry of union. During the last convention of the N. S. General Assembly of the Presbyterian Church in Philadelphia the subject of the connection of the Church with the vile system of oppression was discussed. Facts disgraceful to humanity, much more to men claiming affinity to the God of righteousness and love, were honestly disclosed. It was affirmed that brethren were not only held in bondage by the members of the church, but that they were sold, and the dearest relationships sundered for the purpose of sordid gain. Humanity and oppression, liberty and slavery, both made their appeal to this body, clothed with the habiliments of christianity, and professedly acting for the King of Righteousness and the God of Love. Ignobly she refused to withdraw the hand of her fellowship from the oppressor, and righteousness and humanity were shamefully sacrificed on the altar of the union of the Presbyterian church. One of the members said that he came to the discussion with *one idea*, and that was *union*. Such persons need to be taught again "which be the first principles of the oracles of God." He that is skilful in the word of righteousness knows that the first item in that holy directory, is not, whatsoever things *will unite*, but "whatsoever things *are true*." The Prince of Peace is opposed to all union and peace in unrighteousness. "Suppose ye (said he) that I am come to give peace on earth? I tell you, nay, but rather *division*." Luke 12:51. He came not from heaven with only the one idea of union. He came with the "sword" of Truth which severs truth from error, righteousness from oppression, holiness from sin, and the living from the dead. If this sword was permitted to accomplish its appropriate purpose in the American church, the holy commandment to "have no fellowship with the unfruitful works of darkness," would not be sacrificed on the altar of ungodly union. She would no longer pollute and disgrace her sacred banner by covering from condemnation men who can preach the gospel of righteousness and love one day, and sell human souls in the market on the next? She would no longer sanction robbery and cruelty by presenting the holy emblems of a Saviour's dying love to men who defraud his disciples of their inalienable and God-given rights, and lacerate them to agony for the non-performance of service which it is unjust to claim. She would no longer furnish the conscience of the oppressor with a deceitful salvo, lulling him into false security on the very billows of the wrath of God, into whose ears the cries of the wretched victims have entered. She would no longer present to the world the anomaly of being the bulwark of the most atrocious compound of iniquity which has ever defied the Almighty and cursed the human race. It is the testimony of one of her own most eminent sons, that "There is no power out of the church that could sustain Slavery an hour, if it were not sustained by it." It is her fellowship with the throne of iniquity "which frameth mischief by a law," which prolongs the lamentation, "equity is fallen in the streets and righteousness cannot enter." O, that, at least, she had the heart of humanity to respond in mercy to the appeal of mental and physical agony, which, if disregarded, will go to the "eternal judgment" against her.

In conclusion, let us understand, that all union, whether social, political, or ecclesiastical, of which righteousness is not the vital principle, is a "covenant with death," and an "agreement with hell," which shall not stand. In the fruits of righteousness, then, let us seek and find peace. In righteousness we *stand;* in unrighteousness we *fall*.

HENRY GREW.

PHILADELPHIA, Pa. June 14, 1848.

To the Editor of the National Anti-Slavery Standard:

SIR:—In the Industrial Congress yesterday, the following resolutions were adopted *unanimously*:—

"Resolved, That in order the more speedily and successfully to accomplish the objects for the attainment of which we have been convened, and to insure unity and concert of action, we hereby recommend to the Industrial Reformers of this country that they *memorialize* the Congress of the United States and the Legislatures of each of the several States respectively, to pass a general law securing the people the means and opportunity to vote *directly* for or against the freedom of the Public Lands Limitation, Homestead Exemption, and the Reduction of the hours of daily labour on all public works, and in all establishments chartered by law.

"Resolved, That the National Executive Committee of this Congress be, and they are hereby instructed to prepare the requisite memorials, and to take the necessary measures to obtain signatures thereto."

Perhaps some professed National Reformers among hitherto non-voting Abolitionists will assist us *now?* We shall see.

Very respectfully,

WM. WEST.

VALLEY FALLS, R. I., June 7, 1848.

ESTEEMED FRIEND GAY:—A little more than a year ago, in conversation with a member of the Methodist Episcopal Church in Providence, on the slaveholding guilt of that church, I stated, on what I considered good authority, that the notorious slave dealer of Baltimore, Hope H. Slatter, was a member in regular standing of the M. E. Church in that city. The assertion was carried from me into a conference meeting of the church in Providence, by a member to whom it had been communicated, and who felt grieved to find himself holding "Christian fellowship" with such a character. The minister denied the statement, and declared that no slave-trader would be admitted into the M. E. church in Baltimore. I was called upon for proof. I immediately wrote to Parker Pillsbury, who was then in N. Y. attending the Annual Meeting, requesting him to furnish me with the facts, and from him received a reply, from which I extract the following:—

"Hope H. Slatter is not a member of the Methodist church. His father Hope Hull Slatter was a Methodist preacher. The son is an active supporter of Methodism, and was one of the first to encourage the new system in the construction of meeting houses among that denomination, and bought one of the costliest pews in the city. He and his family occupy it constantly, and some of them are probably members of the church. I have just seen Dr. Snodgrass, late of the Baltimore Saturday Visitor, who gave me this information."

In the Standard of last week I again find the same assertion, that "Hope H. Slatter, the slave dealer, is a member in good and regular standing of the Methodist Episcopal Church," in a communication from E. D. H. who quotes, in confirmation thereof, the testimony of the Hon. John S. Slingerland. Now, to those who understand the true position of the M. E. Church, North, with regard to Slavery, the fact that Hope H. Slatter is, or is not, a member thereof, is of no importance; for to them it appears in no wise strange, that slave-*holding* Methodists, who but *occasionally* buy and sell their brothers and sisters, should welcome to their communion the man whose *sole business* is the traffic of men, women, and children; and that those who fellowship *the one* should not scruple to fellowship *the other*. But there are many, I doubt not in the Methodist Church, who are somehow kept ignorant of the position which it occupies, who yet could easily see that such a man as Hope H. Slatter could not be a follower of Jesus Christ, and that by receiving him as such, they became abettors of his crimes. If, therefore, he is a member of the Methodist Church, it is a prominent and forcible fact to present to such persons, and if he is not, it but weakens our cause to make the assertion. If thou or thy correspondent can give positive information on this subject, I, for one, shall be much obliged. Thine for the slave,

ELIZABETH B. CHASE.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 22, 1848.

Speech of Theodore Parker at the Annual Meeting of the A. A. S. Society.

It sometimes happens that a man apparently well at case, retains in his bosom one single subtle sin: now in his better moments he resolves to cast it out and follow the ideal virtue; now in his humble moments, he resolves that he will follow that sin and neglect that ideal virtue. So he goes on for a time, temporising, now adhering to that virtue, and then that vice, not wholly virtuous, not wholly vicious. The sin is not known to the public, but it is known in private to some man who still keeps the man's company, accounts him as respectable as before, though possibly in private he warns others of such company.

So it goes on for a while:—the man becomes greater richer, and more respected. But he becomes no better, and though the more respected, is less respectable. There is a contradiction in his consciousness. There is no way to end that contradiction and restore Peace to his mind, making a unity in his feelings, thoughts, and actions, but either by *the sacrifice of the ideal virtue*, and then allowing the sin to rule; or, by *the sacrifice of the actual sin*, and thus allowiag the virtue to bear sway. If he decides in either way, he attains unity of action within himself. If he decides in favour of the Sin, he has unity of action in his soul, but is at variance with the universe about him. If he decides in favor of Virtue, he has not only unity of action within himself, but is in harmony with all mankind; with the whole universe, and the God thereof!

Such is the condition of the United States at this day. We have this one foul and hateful sin of Slavery in the consciousness of the nation. It is a contradiction in our consciousness, a contradiction to the design of the Constitution of the United States. For the design of that is "to promote a more perfect union, to establish justice, to ensure domestic tranquility, and to promote the blessings of liberty." It is at variance not only with the design of the Constitution, but with the principles of the Declaration of Independence, which are, that all men are created equal, each man with Inalienable Rights—to Life, Liberty, and the Pursuit of Happiness amongst others, and the aim and object of Government is to promote these rights and the enjoyment of them amongst all men. It is at variance likewise with the precept of Christianity which declares, thou shalt love thy brother as thyself. It is a contradiction also with Human Nature itself—a contradiction to the mere *animal impulse*, which commands every man to defend his life, to defend his limbs, his liberty, and the life, limbs, and liberty, of wife and child, and father and mother, with whatever weapons God puts in his hand. (Applause). It is in contradiction also, and at variance with that *high-spirited principle* which, riding over the mere animal impulse says: All men are brethren, and, Thou shalt love thy brother, as thou lovest thyself.

Such is the condition of America at the present time;—with this contradiction in her consciousness—this foul and hateful sin. I do not say it is the only sin, only our greatest sin. I know there are others which are only less because this is more; this is the greatest of all, and which, more than all others retards the progress of mankind here in America. Not only does it tread down to the dust three millions of men, but the perishing classes of men everywhere in the United States find their condition worse, because the slave's condition is as it is. Then it takes the almost exclusive attention of the men who are the great moral reformers in this land. Of course they look first at the worst evil, at Slavery, and now they are engaged in the negative work of destroying Slavery, while if this were ended, they would be engaged in building up the noble institution, which would bless us all. It is not their fault that they turn their eyes to this one great wrong. It is their excellence. When your house is on fire, you strive to extinguish that, not to mend the sidewalk in the street.

Now here are these two elements in our consciousness, these two contradictory elements—the one that hugs the actual sin, the other which longs after the ideal virtue. These are represented by two parties, organised or not organised:—the one that clings to the actual sin is the Slave-Power in the South or North, organised or not; the one which longs for this ideal virtue is the Anti-Slavery power, organised as we see it, or not organised as we see it not. Between these two there is a controversy.

The nation has not wholly made up its mind which it will follow, but strives to steer an uncertain course, now tending to the right towards the virtue, and now to the left towards this actual wrong. The slave power representing the actual sin, is of course, as all know, the strongest. On its side is the necessity of the law, the letter of the Constitution, the Executive, the Legislative, and the Judicial—on its side are the millions—on its side are the great men—therefore it has its way. But though the other power be comparatively and apparently weak, it will give the Slave-Power no peace, it will not allow it to have its sin in its own way—to *enjoy* its sin.

No, there is no unity in the nation, notwithstanding the the slave power is so strong; notwithstanding it has almost always its own way, there is no unity in the nation. No, there is nothing like it. That small body of men, the Anti-Slavery Power—powerful through character and through conduct, is always disquieting those who would be at peace with their sin.

I know Slavery spreads wider and wider; I think not deeper and deeper. True, not many years ago, it touched only the Atlantic States; then it filled the Southwest; then in Louisiana and then Florida, the Texas, and now Mexco. At this moment that power is reaching out its hand for the broad and rich peninsula of Yucatan; it hungers and thirsts for the fertile islands of the Gulf.

The question comes, how shall we obtain this unity of feeling, of thought, of action. Says the slave power "let Slavery alone;" says the Anti-Slavery power, "put Slavery down." Slavery is not the only sin, we all know, but it is the greatest, and one which the genius of America will stumble over at the first step. So long as Slavery exists, so long the Nation will be in danger; there will be no permanent national welfare. At this day, it is the most awful sin which any nation or country ever did commit. We could find some excuse for the despots of Europe if they kept one-sixth part of their subjects in chains, for they never said it was the duty of a nation to plant the tree of freedom, under whose branches all nations may sit and be glad. I say you can find some excuse for these despots. They never said in making their laws, "we make this law for the purpose of promoting a more perfect union, establishing justice, ensuring domestic tranquility, and promoting the inestimable blessings of liberty." They never said that; They have no Great Charter of the people, declaring that "all men are created equal." They know no such doctrine; they believe none such. Therefore when they wield the iron staff of of power, and tread the nations to the dust, they have not the same contradiction in their consciousness, that the people of the United States have in their own.

Yet we are told in the face of all this, that we men of the North must not touch the matter of Slavery; we have no business with it. No business with it when the citizens of the North, the freemen of the North are in the jails of Charleston, Savannah, and New Orleans! No business with it, when the Capital of the country is made the great slave mart of the nation! No business with it when the jails of the district are made the prison-houses of men seized and condemned to perpetual bondage here on earth! No business with it, when the lives of your representatives and your senators are threatened in the very halls of the Capital! No business with it, when the slave-power makes the laws that bind the North, and take away the freedom of petition and the freedom of speech! No business with it, when it makes war, which the North must pay for,—pay the money, pay the blood! No business with it! Why it is time that all the men of the North arose as one man, and told the South, and told the nation, and told the World, if there was any thing on earth with which we had any business, it was this matter of Slavery; and that we cannot but make it our business to contend against it in good earnest, till there was not a spot in the whole world where the slave master could set his foot. I know they say Slavery is the only consistent background for Republican institutions.

In Washington I know it is said that Slavery is the keystone of liberty. That is a South Carolina doctrine. If liberty be license for me to tread my brother down to the dust; to use his toil, his tears and his blood, for my sake, and against himself—then I admit that Slavery is the keystone of liberty—the keystone of the liberty of South Carolina! The people of South Carolina are a remarkable people. They not only say that Slavery is the keystone of liberty, but in the first article of her Constitution, thinking that no man could be a good public legislator, unless he was a slave-master, she decrees that no person shall be a member of the popular branch of her legislature, unless *he is legally seized and possessed of ten negroes!*

South Carolina is a remarkable State. At Charleston they used to have this law: That no houses should be built of brick or of stone; so the city was built of wood. That is the law, and that was the fact. Now the reason of the fact and the law. It was this: They forbid the erection of houses of brick or of stone, because they were afraid of fire; for said they, in case of a conflagration, if the houses were of wood, we can blow up the burning houses with gunpowder, and they can be removed out of the way; but a house of brick or stone is not so easily disposed of. It seems to me this same principle has animated not only the State of South Carolina, but the whole South, not only in building their cities, but in organising society itself, which is organised of these combustible materials, and they may find one day, that the conflagration will rage there which gunpowder cannot stop, at least where they would have it cease.

Well, we are met here, my friends, to look one another in the face, take a little counsel, ask what we shall do, and to cheer one another in the good work. But who are we? I do not see anything that, to a superficial man, looks so ridiculous as this small gathering of men—as this attempt of a few men at the North to put down the institution of Slavery. Look at the matter: on the side of Slavery, are the armies and navies of the nation; the President, the Senators, the Judges of the Supreme Court, the great men of the millions. Will you count us, the Anti-Slavery men? Why, we are but a handful when compared to the Whigs; nothing when measured by the Democrats. What then—if you cannot count us can you weigh us? No more. Ours are not the names to match against those whose very breath holds the nation attentive, spellbound, ready to turn to the right hand or to the left. No, counted or weighed we seem ridiculous. Mr. Chairman, we have not the majesty of numbers, nor the greater majesty of great names, and, therefore, when looked at in this way we seem contemptible; and I do not wonder that men who are solemnly bound to the institution of Slavery, laugh at first when they hear the attempts making in the North. But I would look again, and then I would not *count* the men; we are too few for that; nor *weigh* them; we are not great enough to be weighed. I would look deeper, and ask what are, the SENTIMENTS and what are the IDEAS with which these men are warring against so formidable an institution. They are the sentiments of love for all men. They are the ideas that man is created free—that all men are equal, each with inalienable rights—that all men are brethren. I would measure the principles. I would count the members on the side of Slavery. I would weigh the great men, and then I would count the sentiments; and then I would weigh these ideas that are opposed to Slavery. Their numbers become ridiculous and great men contemptible.

I know men say it is nothing but an idea, nothing but an abstraction, and when you look over a crowd, over a great city, you ask "is it possible for the idea to find its way into these rude faces?" When you look at the wealth and refinement of a great metropolis, you inquire, yet ask men doubtfully, is it possible for such sentiments and ideas to find their way through this refinement and luxury?" At first you say "no." But you think a moment more and remember that there is a strong attraction between the sentiments of love, between the idea of truth and the nature of man; and though there be at first but a single man that feels the sentiment, that dares give utterance or trust to the idea, yet the sentiment and idea have God on their side, and they will at last conquer and overturn every thing which lies in their way. Against these sentiments and ideas numbers are powerless and great men are ridiculous. Institutions, old and time honoured—when matched against a truth, are too feeble to be feared. Men say that knowledge is powerful, and it is,—though not the knowledge of unrighteousness. They say wealth is power, and it is. But truth is the Power of Powers; that prevails over all manner of injustice, for it is the power of God and has for its background and support, not human institutions, not navies and armies, but the immensity of God himself.

Why these sentiments and ideas, it is which brought our fathers here, it is they which fought our battles; it is they which built up every thing that is good in our institutions. Not only are they the ideas of America, but they are the ideas of the human race. See at this moment how they are entering into the millions of hearts in Europe and overturning thrones which hitherto have stood in their way. Truth in the world of men, an idea in the world of men; why it is as irresistable as gravitation is in the world of things. Just as certainly as every orb in heaven, far off in the confines of space gravitates towards the central sun, just so certainly as a stone would fall to the earth, just as certainly does the human race gravitate towards the truth, and must at last reach it in its long but certain course. If the constitution stands in its way it must be mended or torn to pieces; if the Supreme Court stands in its way it must leave new precedents or lose its power. If the political parties, the great men, the millions stand in its way, they must learn better counsels of heaven or cease to be. I know well how ridiculous we must needs look—a few men armed only with sentiments and ideas against the great men, against the millions. But a few years ago it was far worse. The men that shared these sentiments and ideas were fewer, though they appeared more daring. Now what a change has been made in a very few years, not only in the North but even in the South. Men have taken a second look at the matter—they have ceased counting the men, or weighing them, and are begining to look at their sentiments and ideas.

All the signs of the times are on our side here—a new state of things is coming about. In the North the State constitutions and laws are becoming more democratic; more true to the ideas which brought our fathers here, truer to the Declaration of Independence; truer to the charter which vouchsafes freedom to every man. The charter by which we hold our being granted by the Supreme power of the Universe.

Then, too, the signs of the times in the European world are also on our side. Think you when the downtrodden millions rise up and lift their drooping necks that men will be satisfied to sit still *here* and suffer wickedness to trample over us? Surely not.

Then, too, the event which has just occurred, known to you all, likewise speaks in our favour. I refer to the recapture of those seventy seven miserable slaves; to the imprisonment of those three noblemen who risked their liberty and lives to free them. This makes a crisis. It is just what we wanted. Now it must be determined if the flag of America is the banner of Slavery; if there is a *legal* Slavery in the District of Columbia, and if there is such Slavery, it must be determined how it came there; and when we learn how it came there, we can then teach men how to get it away. I know how sad it is that these seven and seventy miserable men must be carried back to bondage, now more bitter than before. How sad it is that those three generous hearted men must lie in the jail perhaps to die, prejudged by a tribunal of the nation sworn to keep Slavery in countenance. I do not look for justice in such a matter from that court. I know those men are prejudged, and let their counsel be never so eminent, and their case never so clear, I do not believe the Judge will have the eye to see justice, or the mouth to decree it. I have no doubt that the Court like the Presidency, like the Senate, is sold to the slave-power. I suppose these men are doomed so far as a court can doom them, to die in that jail. I rejoice in their heroism, while I mourn at their fate. But I remember that as the blood of the old martyrs was the seed of the church, so the blood of *these* martyrs—the blood of the slave and the slave's defender—shall be the seed of freedom for millions of men. A little seed may germinate slowly and slowly, bud and blossom, but it will bring forth fruit for the whole human race just as surely as the sun is sure to rise and shed his light over the hills. I am glad and I say it before you and before God, I say it spite of my sorrow for these suffering men, I am glad that they were recaptured; glad they were sent back to draw the eyes of the nation, for they must awaken sympathy in every heart. I an glad one of them had been a Slave of one of the Presidents of the United States—of that president who said that if he had the power to work a miracle he would made the black man white, while he had the power to work a greater miracle of making a few black men free. I am glad also that when these Slaves were in the hands of the slave-broker to be carried back to bondage, that the chaplain of the Senate, the representative of the church, went into those cars, not to rebuke the slave broker for his trade in human blood,—but to fraternize with the man. That was frank and open, and so far as frankness and openness was concerned, that was manly.

See now in this a symbol of the times The Executive is pledged to Slavery, and here was a Slave of a Democratic President of the United States. The Legislature is pledged to Slavery—here was the most sanctified representative of the Senate. The Church (shall I say it, as I am a clergyman perhaps I ought not to say it) —the church is pledged to American Slavery. (A voice from behind the speaker "yes.") Well, men that know the church better than I do say "YES." See then—a representative of the *Church* representing also the 'Piety" of the American Senate—goes over and fraternizes with the slave broker!

Well, let no man in the South or North speak of this with triumph—let him speak of the greatness of the slave power, of its wealth and respectability, but let him not exult—let him look at the strength of the Democrats and Whigs, both on the side of Slavery—let him look at the Anti-Slavery men, who are on the side of freedom—and he may not exult, but remember that truth is best; and so sure as God is in Heaven, just so sure must the ideas of truth at last prevail, sweeping off the executive, sweeping off the legislative and ecclesiastical power, just so far as these resist the march of truth and ideas of God.

Well to triumph, what do we need to triumph? We do not need VIOLENCE—we need no THREATS, no denunciation—leave these things to the South, to the slaveholders; they are not the instruments fit for noble men, and for a noble work; but let us have wisdom to plan, let us have the firmness to execute, the patience to bear, and let us have love not only for the Slave, but love even for the Slave's master and the Slave's foe. We who are sure that we are right, who know we have on our side Justice and Truth, Inalienable the Rights of Men—the sympathy of humanity—the sympathy of God; we can afford to be calm—can bear to be composed—can have patience to wait and bide our time.

If there were a man with mind large enough, and heart of sufficient comprehension to look over the whole land, and see its condition, at the first glance, his would be the sentiment of despair at what he saw. How would he exclaim, "O! America, how would I have laid down my life for you, but you would not; my wisdom you accounted folly; my love you reckoned as hate; your habitation shall be left to you desolate." But if a man of such a mind and such a heart would cast a second glance, his feeling would not be that of despair, but rather of hope; and he would lift his face to his God and say—"I thank thee; truly the harvest is plenteous, though the labourers are few," and his prayer would be, send new labourers into the harvest.

There is a symbol of strength which I have somewhere seen; it was the infant Hercules risen from his cradle and strangling a serpent in either hand—monsters who had been sent to seek the young child's life and destroy it. They looked hateful in their ugly death. This was an ancient symbol of an ancient way—the way of violence which killed awht it could not conquer. But there is also a modern symbol of strength, the work of a nobler artist, which some of you may well remember. In that also is a young giant who struggles with the old Serpent of Evil. But he clutches not the monster's throat—strangling the unfortunate Sin. No, his arms enfolded on his breast, his beaming face turned towards Heaven, with sincerity and faith in every look, and under his feet without a struggle he treads that old serpent, who, not resisting, lies still, subdued, reclaimed, and poisonous no more,—almost beautiful in his submission. That is the symbol of modern strength, not strength of muscle, but strength of mind, strength of heart. That is our symbol—not the Pagan Hercules, but the Christian Redeemer. Trusting in that strength and its author—we will never fear the furious men or the millions; they shall not even enrage us. Nothing shall make us despair. In the power of that we will tread down this Serpent of Sin—not doubting that one day there shall be unity sn the a nation's consciousness, and Peace an wide extending Bliss.

The Nominations for the Presidency.

The position of the thinking portion of the Whig party reminds one of the old Scottish ballad beginning—

"Our gudeman cam hame at een
And hame cam he,
And then he saw a saddlehorse
Where nae horse suld be.
'O how cam this horse here?
How can this be?
How cam this horse here
Without the leave o' me?
'A horse!' quoth she,
'Ay, a horse,' quoth he;
'Ye auld blind dotard carl,
Blinder mat ye be,
'Tis naething but a bonny milch cow
My minnie sent to me.'"

The story goes on in the same way. The gudeman sees many other suspicious circumstances which are explained in an equally satisfactory manner by his Gudewife, till he is at last fain to believe that a truculent gentleman in a beard is only a milkmaid. So the working part of the Whig Organization comes home at evening, takes up its newspaper, and finds that its Convention has nominated General Taylor.

"How is this?" it exclaims, "a military chieftain?"

"Ah, yes, true," replies gudewife Convention, "but then opposed the Mexican war, and, indeed, to *all* wars, and most anxious to beat into ploughshares the several swords which have been presented to him."

"But is he Whig?"

"We hope that our constituents are willing to repose some confidence in their Convention, or, at least, that they are not so lost to all piety as to refuse to trust in Providence."

"But he is a slaveholder."

"Perhaps so, but Mr. Jones told the Hhonourable Mr. Smith that he overheard Col. Brown say to Judge Green that he had it on good authority that General Taylor was opposed not only to the extension of Slavery but to the institution itself."

"Is it true that in the Florida war he recommended blood-h——?"

"Gentlemen, excuse us for interrupting you, but he is another Cincinnatus and a second Washington. We have, as you see, selected for your candidate a peace man, a genuine Whig, and an opponent of Slavery.—What can you ask more?"

"To be sure," answer the mass of the party and cast their votes accordingly. If any one murmer, his opposition is at once stigmatized as factious.

General Taylor must certainly have been born with a silver spoon in his mouth. That he is possessed of every good quality is at once quietly taken for granted. His partisans work as strange miracles about him as Mephistophiles did with his gimlet in Auerbach's cellar. The guests had but to call for white wine or red, and a few twirls of the gimblet into the wainscot would set the desired liquor abroach. In the same way one needs only inquire for any desirable quality of intellect or character and a turn or two of the political augurs indicates at once its hitherto unsuspected existence in General Taylor. One can hardly conceive of so many and so great virtues combined, except in an epitaph or an obituary. It may be safely conceded that a perfect character could never have been formed except under the fostering influence of Slavery. In comparison with the General, Cerberus hides his diminished heads, and acknowledges himself outdone in a walk which has hitherto been considered peculiarly his own. Taylor must be a great many more than three gentlemen at once.

But among all the virtues that illustrate their hero, it is curious that the Whigs should maintain so profound a silence in regard to that particular one which chiefly led to his being selected as a candidate. It is possible that they may be fearful of exciting a suspicion that so much goodness centred in a single individual is an impossibility. We have called it the one virtue, but perhaps we should rather have spoken of the hundred and ten virtues, that being precisely the number of "farm-servants" owned by the modern Cincinnatus. It was at the thought of this that the Whig Diogeneses, seeking for a man, laid aside their lanterns at once. Here, at last, Christian heroism was found united with practical availability.

Another strong argument in Taylor's favour is found in the candidate nominated by the opposite party. We are not at all surprised that the opinion should be pretty general that anybody is better than Cass. But we must confess that in the particular merit which constitutes availability we think the Michigan General even more deserving than the Kentucky one. If the advocates of Taylor are able to bring one hundred and ten reasons for his nomination, it must be recollected that it was merely the accident of his birth which enabled them to do so. General Cass had the misfortune to be brought into the world in a non-slaveholding State, but he has struggled nobly to overcome the disadvantages of his birthplace and education. He has been as good as circumstances would allow. Disabled from holding slaves he has shown that he is quite willing to be one himself.—That man must be sound on the question of Slavery who cringes at once to the ferocious rapacity of ignorance in the North and West, and to the sleeker and more catlike predatory instincts of selfishness at the South.

In nominating their candidates both parties have done their worst. Both have silently confessed that the problem of a democratic Government is incapable of an honest solution as far as they are concerned. Each has endeavoured to bid highest for the favour of the brutal and base fraction of the people. The Democrats have established a code of national morals which leaves the *not* out of the eighth commandment, and have selected as the fitting exponent of their creed a man who thinks it right to steal your neighbour's land, if he is weaker, and your neighbour also, if he is darker than yourself. The Whigs in weighing the merits of their several candidates, throw into the scale a bloody sword, and, lest that should not be enough, added the heavier iniquity of a bloody slave-whip.

It remains to be seen whether the honester men of both parties are willing again to be quiet under their quadriennial sale to the South. The word NO is the shibboleth of politicians. There is some malformation or deficiency in their vocal organs which either prevents their uttering it at all, or gives it so thick a pronunciation as to be unintelligible. A mouth filled with the national pudding, or watering in the expectation of it, is wholly incompetent to this perplexing monosyllable.—One might imagine that America had been colonized by a tribe of those nondescript African animals the Aye Ayes. As Pius IX has not yet lost his popularity in this country by issuing a Bull against Slavery, our youth, who are always ready to hurrah for anything, might be practiced in the formation of the refractory negative by being encouraged to shout *viva Pio Nono*.

If present indications are to be relied upon, no very general defection from the ranks of either party will result from the nominations. Politicians, who have been so long accustomed to weigh the expediency of any measure by its chance of success, are unable to perceive that there is a kind of victory in simple resistance. It is a great deal to conquer only the habit of slavish obedience to party. The great obstacle is the reluctance of politicians to assume moral rather than political ground. We think that the Whig party threw away its last chance in basing its opposition to Texas on the Constitution instead of the plain right and wrong of the qeestion.—Texas was the *angulus iste*, the "*adjinin hela-piece*," which the North and South were equally desirous of fencing in. But the Whigs were afraid to make Slavery the issue, and their cry of "*unconstitutional* was so much wasted breath. We hope that the lesson has not been thrown away upon them, and that they will oppose Taylor because he is a slaveholder, and not because he is not a Whig.

Whether dissatisfaction with the doings of the two National Conventions will result in any general and united action is more than doubtful; yet we cannot but hope that the wedges have entered which shall split both the great party organizations, from neither of which can Abolitionists expect any sympathy or aid. We cannot think of any candidate on whom the two dissenting fragments could consent to unite. Without union they are comparatively powerless. If we may judge by the past, the majority of the seceders from both sides will make use of the hot water into which they have respectively gotten themselves, to boil those conscientious peas which would otherwise gall their feet in the pilgrimage forward to the promised land of office, or back to the fleshpots of party, though indissolubly connected with the making of bricks without straw. J. R. L.

LIBERTY AND EQUALITY.—A coloured man in Cincinnati recently married a woman with less African blood in her veins, or at least with a lighter complexion, than he himself possessed. Thereupon the sovereign people, in the plenitude of their disgust and indignation, that a relation should be legally, and in good faith established, which is formed every day all over half the Union, from the beastliest lust, proceeded to demolish and burn the house where the new married couple had taken refuge. The Cincinnatians are always true to the instinct which led them to make of their city the great hog slaughter-

house of the country. They are sure to be swinish and brutal if they get a chance.

Insurrection at Martinique.

The brig Columbus arrived at this port on Sunday last, from Martinique, one of the French West India Islands, bringing dates to the 2d instant. She had on board several passengers, who are said to have fled, leaving everything behind them, from the fury of the blacks there, who are in a state of insurrection. According to the report of the *New York Herald*—which is far more likely to be a lie than the truth—the white inhabitants are fleeing to every place that afforded an asylum, and such as are able leave the Island altogether. The blacks are massacreing the whites daily, and unless some assistance is speedily rendered the unfortunate inhabitants, Martinique would be entirely destroyed. Of course this dreadful state of things is attributed to the natural depravity of the blacks, and the unfortunate, ill-advised movement of the Provisional Government of France, toward removing them from that happy condition for which they are only fitted, and were intended by the Creator.

In this statement of the unhappy state of things in the French West India Colonies there is, no doubt, some truth, but so far as we can learn the facts, it is very much exaggerated. and the real cause is kept entirely out of sight. That cause is simply the promulgation of the Decree of the Home Government, for the abolition of Slavery, and the delay in proceeding upon it. Had the proposed abolition of Slavery been *immediate*, there would have been no difficulty. It was because it was prospective, and the fears of the slaves aroused, that the right proffered them by the mother country was withheld by their masters, that they have resorted to force to ensure their freedom. None of the evils and dangers which have been produced by this attempt to get rid of Slavery gradually, would have ensued, had *Immediate Abolition* been proclaimed and enforced. The lovers of human bondage therefore can find no argument in the present condition of the French West Indies in their favour.

Such is the common-sense view of the subject, and every unprejudiced mind would account as we have done for the disturbances, and conclude that they would not have occurred, had a judicious course been pursued. But we need not deal in probabilities. The facts fortunately are just to our purpose. The *Herald* publishes a letter from a correspondent at St. Pierre, Martinique, who asserts that the Governor of Guadaloupe, hearing of the disturbances in Martinique, at once abolished Slavery in his own Island and its dependencies, to prevent a similar state of things there. This Governor is a sensible man, and knows very well that it is the continuance of Slavery, not its abolition, that arouses the slave to rebellion. And the Governor of Martinique himself, to put an end to the disturbances—whatever they may have been—on Tuesday, the 23d instant, proclaimed the total and immediate abolition of Slavery on the following day. Of course all the difficulty was removed at once; the insurrection was ended, and the fierce and bloody rebels were at once transformed into troops of laughing, happy negroes, marching about in processions, with all sorts of banners, on foot and on horseback, displaying in every possible way their contentment and happiness, with songs and dances, and shouts of *Vive la Liberté!*

Martyrs.

The *Express* says that there is now sitting somewhere in this City a body of Irishmen, delegates from all parts of the Union, whose object is to receive subscriptions for the aid and comfort of their countrymen at home, and to adopt measures to assist them in the threatened political struggle with Great Britain. Meetings have for some time been held at the Shakspeare Hotel, and at that immediately succeeding the reception of the news of the conviction of Mitchel, the following Resolutions were adopted:—

Resolved, That this organization was entered into with no other purpose than that of aiding Ireland to establish her independence, by sending her MEN, ARMS, and MONEY, and that we will still continue our organization for that purpose only.

Resolved, That in order the better to carry out this purpose we shall devote all funds, now or hereafter to come into our treasury, to the forwarding and sustaining while in Ireland, deputations of emigrants, who being skilled in the use of arms, are willing to join the people of Ireland in effecting their deliverance.

Resolved, That we hereby direct our Executive Committee to make the necessary contracts for the passage of the returning emigrants, and that they be fowarded to such parts of Ireland as in the opinion of the Executive Committee will be most available in the cause of Liberty—the first deputation to be forwarded within ten days.

Resolved, That we call upon such bodies of the friends of Ireland throughout the country as can conveniently give a military education to emigrants to Ireland to do so, and to send them at once to Ireland.

Resolved, That we call upon the friends of Ireland who cannot attend to the instruction of emigrants, to forward the funds to the nearest city in which such introductions may be proceeded with.

The meeting was addressed by several speakers, and among them a Mr. Bergen who described the position of Bermuda, and proposed the rescue of Mr Mitchel. One Col. Ming offered his services for the expedition, and stated that only 2000 men were necessary to carry it into successful operation. A number of persons pledged themselves, on the spot, to give their services.

Such an expedition may be very chivalric, and very warm-hearted, and very noble, and valorous on the part of these gentlemen, and may procure them the thanks and commendation of some of their countrymen, but we fancy that most of them understand too well the use of that natural production of Ireland known as "blarney" to be cheated into the belief that Col. Ming, or Mr. Bergen, or any of their compatriots intend to risk their precious necks in any such enterprise. If the Government of the U. States permitted it to start, the Government of Great Britain would take care that it should end, not in the liberation of Mr. Mitchel but in the promotion of his fool-hardy friends to the yard-arm of a British frigate.

It may be, however, that these gentleman are not Irish, but Americans. If so, the proposition is entirely in character, and will end where American liberty ended long ago—in talk. We would commend however, to their attention, in case some of them should be in earnest, certain other martyrs to liberty nearer home than Bermuda. There are in the prison at Washington three men, who have perilled everything for the freedom of some of their countrymen. Mitchel talked; these men acted. Mitchel attempted to excite his countrymen to shed each others blood; these men aimed peaceable to free theirs from tyranny, and remove them out of the way of temptation to let the blood of oppressors. If Col. Ming is boiling over with the love of liberty, and so full of fight that he must find somebody to rescue, we advise him to make a trip to the District of Columbia.

S. S. and A. K. Foster, we are happy to see, are again lecturing. They are to be at Rutland, (Mass.) on Sunday next.

Another "British Outrage."

By a late arrival from the West Indies we received files of the (Kingston, Jamaica) *Morning Journal*, in which we find nothing that sheds any new light on the West Indian question. The following account, however, which the *Journal* copies from the *Dominican*, of the escape of some American Slaves, is pretty good evidence, at least, that our Southern countrymen of the wrong colour are by no means inclined to believe that the Abolition of Slavery in the British West Indies has made those colonies a bad place to live in. We publish the account as it is given in the *Dominican*, and wonder that it has not already found a place in the columns of the *New York Herald* and papers of like sympathies, under the title which we have quoted as the head of this article But somehow our pro-slavery presses, North and South, are amazingly quiet when the British Lion puts her paw on the "Peculiar Institution."

"The schooner *Concord*, of North Carolina, Captain Butler, brought hither three black seamen, the property of the master, who some days after being, here, boasted openly of his having slaves on board who were so satisfied with their lot and condition that no inducement would cause them to leave their state of bondage. He, however, calculated without his host—he did not understand 'human natur,' as Sam Slick would say: He did not know that,

"Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume,
And we are weeds without it!"

"The state of mind which slavery induces as well in the slaveholder as the slave had blunted his perceptions, and he was fool enough to believe that there exists on the face of this wide creation one man whose mind is so brutalized as to prefer slavery to freedom—who would remain one moment a chattel when by placing his foot upon British soil, he becomes free as the air he breathes—an equal with his master!—The slaveholder was doomed to experience in all its bitterness the untruth of his fallacious belief in the tenacity with which his slaves would cling to their chains: for no sooner were they informed by some of our boatmen, who had overheard the captain's boastings, that the moment they landed they were free men, than that same evening they quitted the schooner, and we are told sailed for Saint Vincent. The captain who by the bye professes to be a Baptist, lodged an information before the Police Magistrate against these three men, describing them as deserted seamen; and on the enquiry being propounded to him whether they were not his slaves, he evaded the question. Warrants were issued for their apprehension, but of course had they appeared and stated that they were slaves they would immediatsly have been set at liberty, but as we stated before, they had already left the island.

A Good Motto. The Young Democrats of this State, the Barnburners, as they are called, have adopted an excellent motto, and if they stick to it they may expect to take all the wind out of the sails of the poor hulk of Liberty party, which is trying to make a port somewhere. It is as follows:

"FREE SOIL—FREE LABOR—FREE SPECH—FREE TRADE—FREE MEN."

They hold their Convention this week, and we shall see how well they stick to their principles. They have got some noble men among them, and we hope they may justify the interest which is taken in them and their movements.

The Anti-Slavery Standard jeers him [Mr. Hale] on account of Foote's threat to hang him.—*Utica Liberty Press.*

This is absolutely false. The Standard has done no such thing. On the contrary we have great respect for Mr. Hale, for he stands up manfully for what he avows as his principles.—They are not however those of an Abolitionist—*he* never pretended they were—and therefore we have not the slightest respect for the Anti-Slavery party that makes him their leader. He is up to his own standard; he is far short of what they set set up for him. It is his friends who render him liable mirepresentation by assuming that he is a good deal better than he professes to be.

We however can and do believe him honest, upright, and sincere, and respectfully thank him for all that he has done against Slavery, while we regret that he allowed himself to be put in a false position; but we despise most heartily, and will ridicule to the top of our bent, when we are in the humour, the men, who like the editor of the *Press*, sopport for the Presidency, one who, were he chosen, would never think of carrying out what they profess to be simply the requirements of common morality.

The Whig party and the Liberty party are going down the stream in the same boat. They have each chosen Captains for their availability, and not for the principles which the parties declare to be all-important. Taylor and Hale are personally as far asunder as the anti-podes; but as Taylor—the Mexican General, the Florida master-of-the-Bloodhounds, the Mississippi slaveholder—is to the pretended non-Slavery-extension Whigs, so Hale,—who will not touch the compromises, who has not made up his mind as to the rightfulness of property in man, who will not interfere with Slavery in the States,—is to the-pretended-Abolitionists of the Liberty party, who mean to abolish Slavery if they can choose their Presidential candidate.

Hope H. Slaughter.—Our esteemed correspondent who suggests the inquiry whether the above named individual is, or is not, a member of the Methodist church, is probably right in her conjecture that he is not. The Rev. Mr. Slicer in his reply to Mr. Slingerland distinctly denies that Slaughter is a member of the church, and is very indignant at such a supposition. For our part we are glad to hear that Slaughter is not quite so bad as he has been supposed to be.

Domestic Correspondence.

From our Boston Correspondent.

NO. XXXII.

The Argument.—*Seventeenth of June and the Native Americans.—The Correspondent's Opinions touching parties generally, and the Natives in particular.—New-York Contingent.—Spectral Escort.—Swaller-tailed coats, Hosea Biglow, and the Apostles.—The Correspondent and Rip Van Winkle.—Republican Regalia.—Independent Americans—Correspondent's Luck—Doubts in Natural History solved.—Forbidding titles and orders a mistake.—American love of them.—Majors in the bar-room and Colonels in the Stable-yard.—Bad Economy.—Reform reccommended to Gen. Taylor.—St. Zachary.—Order of the Bloodhound.—The Correspondent's claims to advancement.—Ratification Meeting ing in Faneuil Hall.—Names to call.—The Correspondent informeth the Boston Post of his political genesis—The Overture to the Play.—Preliminary cheers.—Happiest day of Mr. Lawrence's life.—His speech and the Corresponnent's interpolations.—Mr. Hayden.—Strikes terror into the hearts of the people.—Mr. Choate's Speech.—Mr. Webster's Grammar and Geography.—Mr. Lunt's.—Who he is.—His reception and treatment.—Major Gaines.—No Orator.—The metaphor of the pig.—He goeth the whole hog.—The Correspondent's opinion as to the enthusiasm.—Calleth it gammon.—His inferences from this meeting.—&c. &c.*

Boston, June 17th 1848.

This, you must know, is the Anniversary of the Battle of Bunker's Hill, and I am told the Native Americans intend making much of it, in their magnanimous crusade against Foreign Aggression. There is not much to be said in behalf of any of the political parties,—but it does seem to me that the Native American is the meanest and most ridiculous of them. A Nation made up of Emigrants protesting against Emigration! A country where Labour is the commodity most wanted and, consequently, the dearest, complaining of the abundance of the supply! We are a Great Nation, undoubtedly, for we have the word of orators, clerical and laic, for it; but we, certainly, are not a very knowing one.

You will be happy to hear that your own Metropolis has sent on its contingent to help celebrate the *licking* we got seventy-three years ago. This morning, early, (it was before breakfast, and therefore it is unnecessary to say to any one acquainted with my habits, that it was *early*) I heard the sound of martial-music—and, looking out of my window which opened on the Common, I discerned through the shade of the Tremont Street Mall, what seemed to be a Spectral Band of Revolutionary Heroes advancing towards me. As they came nearer, the old Buff and Blue loomed more and more clearly in sight. They wore blue "*swaller-tailed coats*" (such as, according to Hosea Biglow, the Apostles did *not* put on) turned up with buff, buff breeches and waistcoats, boots coming up nearly to the knee, and cocked hats. They had rather a Rip Van Winkle look, and produced rather an *eerie* sensation, to look at them,—something like what Rip himself felt when introduced to the Ghost of Hendrick Hudson and the other "odd-looking personages playing at ninepins," among the Kaatskill mountains.

They passed on, however, and were followed by a train in modern costume, excepting sundry adornments belonging to no specific age, called, if I mistake not, in the language of modern Republicanism "*Regalia*," and bearing a banner, informing all whom it might concern that it was the Order of Independent Americans! Was n't I in luck! Here was I who would willingly have made a pilgrimage to New-York to see *one* Independent American and lo! at least a hundred came on to see me! I had felt touching that particular species in Natural History something of the doubt expressed by the old gentleman Cowper tells us of, as to the existence of such an animal as a "friend," when his servant asked leave to go out and see one.

"A Friend! Horatio cried, and seemed to start,
Aye, marry, shalt thou, and with all my heart.
And fetch my cloak; for, though the night be raw,
I'll see him too;—*the first I ever saw!*"

But seeing is believing. Faith is now swallowed up in sight. There *are* Independent Americans,—and my "swaller-tailed" friends were their appropriate escort.

And *apropos* to *Regalia*. It has always seemed to me that the Founders of our Government made a great mistake in forbidding titles of honour and orders of knighthood. There is no people on the face of the earth more addicted to calling themselves names or fonder of decorations, than the Americans. Every knowing man going to an unknown country ever addresses the host as Major, and he would run no risk in calling the hostler Captain. I knew one that was a *Colonel*. The nomenclature is perfectly safe,—for if it happen not to be correct, it gives no offence. As the lawyers, when they can't find out the "addition" of a man they are about to sue, describe him as a "gentleman," and it is said that there was never an exception taken even by those the least entitled to the description. Now, any quantity of men could be bought merely for a name,—which costs nothing,—or a yard of riband,—which costs next to nothing,—whereas, now, they have to be bribed with good solid money, or fat offices, as good as gold.

Now this is very bad economy; and, if general Taylor will take a fool's advice, since he is to be a Reformer he will incontinently amend it. Let him institute an Order of Chivalry upon the first occurrence of the Feast of Holy Zachary. If his modesty should make him shrink from calling his institution the Order of St. Zachary, it might be merely put under the tutelage of that saint, and (there being the precedents of the orders of the Elephant, the Lion, the Red and Black Eagle, the Swan and other animals) be simply, but felicitously, denominated "The Most Noble Order of the Bloodhound." The *insignia* would be easily arranged. From a collar consisting of golden slave-chains, broken at intervals with *rosettes* of cart-whips, *paddles*, and branding-irons, should depend the Jewel of the Order—not St. George killing the Dragon, but—A Bloodhound throttling an Indian Woman!

Thus we shall have the forms of Chivalry, as we have always had the thing itself. Many more persons can be obliged, and at a much less expense, than now. This suggestion I throw out for the advisement of the expectant President. Should he follow my advice, the least he can do, is to make me the Chancellor of the new Order, with a fat salary. Indeed, I am entitled to his earliest consideration. For, though Major B. Hammett Norton (whose exploits at one of our meetings, two years ago, you reccollect,) and others may dispute it; still, I think I may fairly boast of having been the first person who laid General Taylor's clams to the Presidency before the public. If he do not provide for me handsomely, "there is no virtue extant."

And this naturally brings me to the Faneuil Hall Taylor Ratification Meeting last night. By way of happy prologue to this swelling act, the Call inviting the attendance of all Whigs favourable to the ratification of General Taylor's nomination, was printed in the newspapers with the names (some fifteen hundred) in full. Many of the names of the princical whig gentlemen were there, but the greatest part were unknown to fame, or at least, to me. This number of names, however, seems to have been obtained with difficulty, inasmuch as some, I know, were procured under false pretences. Gentlemen were asked to sign a call for a meeting to consider whether the nomination should be ratified or not, and assured they were committed to nothing by so doing, or asked to sign a simple petition for the use of the Hall, and then found their names blazoned in the morning papers as the friends of the Nomination! How many subscriptions were thus obtained I cannot say; but that there were some I know.

I took some little pains to attend this Meeting, as I had never been at a political meeting of the sort in my life. The Boston Post has once or twice spoken of me, in quoting some saying of mine about the Whigs, as "a born and bred Whig, who knew them like a book." Now I admit the soft impeachment of "knowing them like a book," for I think there are few books I understand better; but he was entirely out of his reckoning when he said that I was "a born and bred Whig." I was born and bred no such thing. I was born and bred a thorough-going, out-and-out, true-blue, black cockade, blue light, Hartford Convention, Federalist. And if any man can show me a better birth and breeding than that, I should like to see him do it. As to the honourable epithet of Federalist, which the Post and his party attempt to fix upon the Whigs, it is as undeserved as it is undesired by them. My birth and breeding long ago, taught me that there is not, and never has been, any substantial difference between the two parties, and that if there can be any political animal more contemptible than a Democrat, it is a Whig. And as long as I was addicted to the vice of voting, I voted indiscriminately as I judged best, without regard to the factious nomenclature of the candidates.

I took up my position at an early hour in the front gallery which commanded the whole audience. The floor of the Hall was crowded, the galleries well filled, but with room for many more. As the house was filling, the Overture was performed consisting of voluntary cheers for such as the givers delighted to honour. "Three cheers for Abbott Lawrence!" "For Daniel Webster!" For Old Zach!" "For the Whigs of Salem!" A numerous delegation from that city having come up to the work. Then "three cheers for the Boston Whigs!" given by the Salem ones, by way of returning the compliment, &c. &c. I was told the next day that some one called out when there was a pause for breath and a new nomination,—"three cheers for William Lloyd Garrison!" I did not hear this, and so I cannot make oath of it; but there was some name called out, which I did not catch, that was received with hisses and cries of "turn him out! throw him over!" I thought, at the time, that it must have been some very good name from this honourable reception, but supposed it to be that of some Democrat.

The Overture finished, the curtain rose and the play proceeded regularly. Mr. Lawrence was called to the Chair, and declared in taking it that "he had never come up to that place with such pleasure! They were met to confirm the nomination of the People's Candidate! Why was General Taylor nominated? Because the People feel that he is an honest man. That he means what he says!" (Some one near me whirpered here, "Perhaps he does; *but he has n't said anything yet!*" ("The People had an instinct" ("*instinct* is a great matter!") that he is the only Whig that can be elected. There is no stain on his private or public character. He commands the respect and confidence of the American People. They know that he is first in War, and they believe he will be first in Peace and in the hearts of his countrymen!" (Truly great is their faith!) "Is Gen. Taylor a Whig? As good a Whig as I am! I have the evidence in my hands that he is a Whig—a Constitutional American Whig! His nomination *oozed up*" (something, I suppose, as Bob Acres's courage oozed out of the palms of his hands!) "from the people! They could'nt help themselves!" ("an ower true tale" for the Whigs!) "It would sweep the land like a tornado, and meet with no opposition from any Whigs, unless it may be from *a few transcendental philosophers! &c. &c.*"

Mr. Hayden, the Coryphœus of the Boston Whigs, next took the platform, and was received with cries of "Choate! Choate!" "Gaines! Gaines!" (It having been announced that Major Gaines, of Kentucky, was present.) The audience seemed panic-stricken at the apparition of this eminent Whig saint. It was quite unaccountable to me, but their terrors were beyond their control. They were only quieted by an assurance from the chair that Mr. Hayden was only going to read the resolutions, upon which they subsided into a state of turbulent quiescence. As soon as he was done, the cry of "Choate!" was raised again, and that gentleman made his bow.—He regretted "that he had not to report the nomination of the favourite candidate of Massachusetts—a man who knows no Alleghany, no Mississippi, and no RioGrandel" (The deuce he don't! The Massachusetts Club should give him lessons in Geography.) "Was sorry, too, that another eminent citizen of Massachusetts was not selected for the Vice Presidency." (With a bow to the chair and a feeble response from the audience.) "But though disappointed, he went for the nomination. The South accepted a Harrison from the North in 1840; let the North receive Taylor from the South in 1848! The triumph of the Whig party is essential to the spread of liberal principles. The best for man—*black* as well as white! Taylor was the man for his money!" (And for all our money, too, I am afraid. As the Hanoevrians, who came over with George I. said, in their broken English; "we come for your good, for all your goods!" "Yes," said a Tory aside, "and for all our chattles, too!")—"He was the choice of that noble band of Southern Whigs that made your Winthrop Speaker! A Louisiana Whig!" (The bloody old sugar-planter!) "If not the best of Whigs, an approximation to the best? &c &c."

Then followed George Lunt, of petition-bullying memory, who has been rewarded for his pro-slavery servility by almost entire release from public life, and the only Massachusetts delegate who voted for Taylor. Few and faint were the cheers that welcomed him. I think they had the grace to be ashamed of him. He regarded that "*august Assembly* at Philadelphia, assembled at great sacrifices, as the pledge of the permanence of *all* our *Institutions!* The North rejected Webster, and he then could not hesitate between Clay and Taylor. Taylor was nominated by the feelings and *instincts* of the people. The fact of his being a Southern man had nothing to do with it. It would be all one if he had been born in New Jersey or New England. Gen. Taylor not a Whig! Look at his *declarations!*" (Look *for* them, rather!) "Doubt the declarations of Tyler, or of Cass, or of Polk; but the word of honour of an old soldier and gentleman! Never!" After Mr. Lunt had been speaking about half an hour, the audience took it into their own hands, and made a very unmistakeable suggestion that he had spoken long enough. Soon after which he sat down.

Then Major Gaines, of Kentucky, the companion in captivity of Cassius Clay, arose amid loud cheering. He is a plain farmer-looking man, with grey hair, about sixty years of age. He said he was "no trained speaker, no lawyer, but an agriculturist. Spoke as one that had known General Taylor all his life. He argued his fitness for the Presidency from his capacity and readiness as an officer. He would be President, not of North or South, but of the whole country. As to his being a Whig, he could only say he looked like a Whig! He walked like a Whig! "(Here a Whig walks, as Hamlet says, 'like a crab, *backwards*'!) And he talks as much like a Whig as a *pig squeals* like *a pig*"! After he had finished, some young man from Salem was called upon, who concluded the entertainments of the evening with a speech somewhat vociferous and a trifle *nasal*.

As to its being an *enthusiastic* meeting, it is all *gammon*. There was noise enough, to be sure; but from where I stood I could see nearly the whole audience, and I am confident the majority present took no part in the cheering. They seemed to be present as spectators, and to leave the applause to the *claqueurs*, who were there for the purpose. To judge from this specimen I should think it impossible to get up any amount of enthusiasm in these regions. And after attending this, my first political *caucus*, and hearing the speakers the dominant party has selected for this critical occasion, I saw plainly enough why it is that people who like good speaking crowd the Anti-Slavery meetings as they do.

D. Y.

To Correspondents.

W. P. Received and forwarded.

F. D. His year is not yet expired. The change shall be made as he directs, and we shall continue that to N. R. which has hitherto gone there, as so good a use is made of it.

Omission.—The initials J. R. L. were accidentally omitted to the lines in the last Standard. We trust the mistake will not occur a third time, though if it should, our readers may safely attribute any poetry in our editorial columns—unless otherwise designated—to Mr. Lowell.

This Week's Paper.

Fourth Page.—*Miscellany*: The Prince de Joinville Fossil Footmarks; Hofwyl; The Sentence of Mitchel—Scene in Court; The Exeter Hall Meeting; Lord Rosse's Telescope; Gleanings from Foreign Publications.

First Page.—*Selections*: The Garrett Case; Debate in the Senate on the Oregon Bill; How King Rohac took the Devil into his service, and how he had to pay for it; Massachusetts Convention of Congregational Ministers—Movement Respecting Slavery, &c.

Second Page.—*Communications*: From Henry Grew, William West, and Elizabeth B. Chase.

Married.

At the Delevan House, Albany, 6th instant, by the Rev. Dr. Sprague, Mr. Edward S. Keith, to Miss Elizabeth W. only daughter of Dr. Samuel A. Orr, of East Bridgewater, Mass.

At Blairstown, N. J. on the 13th instant, by the Rev. Wm. Scribner, Charles Scribner, of the firm of Baker & Scribner, of New York, to Emma E. daughter of John I. Blair, of the former place.

In Boston, Juen 10, Mr. G. Howland Shaw. of the firm of R. G. Shaw & Co. to Miss Cora, only daughter of Hon. Theodore Lyman.

In Hingham, Mass. June 6, by Rev. Mr. Stearns, Mr. Samuel Willard, of Deerfield, to Miss Sarah Jane, daughter of the late Henry Thaxter, Esq. of Hingham.

In Weymouth, Mass, by John M, Spear, Mr. Wm. H. Chapman to Miss Lydia M. Richards, daughter of Elias Richards.

At Dayton, Ohio, on the 25th inst. by Rev. Mr. Clemens, Henry Bibb, of Detroit, to Mary E. Miles, of Boston.

In Fayal, April 26, Mr. J. W. G. Stackpole, of Boston, to Mrs. Paterson, daughter of the late John Dabney, Esq. formerly American Consul at Fayal.

Died.

At Peekskill, Gen. Pierce Van Courtland, aged 86.

In Plymouth, Mass. on the 16th inst. Nathan Hayward, M. D. for many years Sheriff of the county, in the 85th year of his age.

On the 5th inst. aged 86, at Clapton, near London, at the house af her son-in-law, Mr. William Howitt, the author, Mrs. Ann Botham, formerly of Prescott.

At Manila, of fever, on the 18th of March, Mr. Josiah Moore, of the house of Russell & Sturgis, of that place.

NOTICES.

ANNUAL MEETING.

The sixth Annual Meeting of the Western Anti-Slavery Society will be held at Salem Columbianna county, on Wednesday, Thursday, and Friday, the 16th, 17th, and 18th of August, commencing at 10 o'clock A. M

Let a full representation of the slaves' friends come up on this occasion from all parts of the Great West. The political leaders are marshalling their hosts for a conflict, their followers are rallying by hundreds of thousands to the support of their party banners. Time, and money, and labour are expended to secure their object. And shall the friends of Freedom, whose faith should be strong in the power of Truth, be lukewarm and indifferent while politicians are so earnest in their labours, so untiring in their zeal? The events of the past year should encourage us to renewed effort, for every movement of importance which has been made, having a bearing upon the question of Slavery, foreshadows the destruction of the system, and the oppressors feel that it is so. The political parties will make a desperate effort to save themselves from the destruction their corruption has brought upon them; and the efforts of the Abolitionists to maintain and enforce the Right should be proportionally great. Arrangements should be made at the coming meeting to continue the Anti-Slavery agitation by the lips of the living speaker, and to extend more widely the circulation of the Society's paper the Anti-Slavery Bugle. Let none of the friends who can be there, absent themselves for any light cause, for the presence of all, and the counsel of all is desirable.

Besides the friends of Liberty in the West who will be present on the occasion, Henry C. Wright and C. C. Burleigh, are expected to be in attendance, and perhaps other representatives of the East.

LOT HOLMES,
Recording Sec.

THE FOURTH OF JULY.

The friends of human freedom will hold a Convention at Willimantic, (Ct.) on Tuesday, July 4th, commencing at 10 o'clock, A. M. and continuing through the day.—All, of whatever class, condition, or sect, are invited to attend.

S. S. Foster, and Abby Kelley Foster will attend, and address the meeting.

JAMES B. WHITCOMB, *Pres.*
L. Burleigh, *Sec.*

ONE HUNDRED CONVENTIONS.
Eastern Series.

The Anti-Slavery Conventions in the Eastern part of the State will be held as follows; commencing in

Lawrence, (Annual Meeting Essex County Society,) Saturday and Sunday, June 24 and 25.
Georgetown, Wednesday and Thursday, 28 and 29.
Gloucester, Saturday and Sunday, July 1 and 2.
Abington, (*Plymouth county*,) Tuesday, July 4.

The above Conventions will be attended by Parker Pillsbury and W. W. Brown, Agents of the Massachusetts Anti-Slavery Society, and others of which due notice may be expected, from time to time. For the meeting at Lawrence, see the official notice of the Secretars of the Essex County Anti-Slavery Society.

☞ The announcement of Conventions in the interior part of the State must be deferred till next week.

SAMUEL MAY, Jr.
General Agent Mass. A. S. Society.

FIFTEENTH

National Anti-Slavery Bazaar.

The undersigned, earnestly desiring the abolition of Slavery, have been led, by the strength of their wish, carefully to consider what means may be found sufficient for the accomplishment of this great and holy object. They find that Slavery exists through the selfishness, the ignorance, the cowardice, the hypocrisy of the people. If the nation could be made more conscientious, disinterested, courageous, enlightened, and true to its own political and religious principles, the work were done. Until enough nobility of spirit can be awakened in the land to make the clergyman, the farmer, the lawyer, the mechanic, the merchant and the politician willing to renounce their hopes of worldly success, and see their respective careers of individual advancement closed up, apparently forever, by their allegiance to Freedom;—to make the women of the land feel themselves disgraced by their indifference to such a cause as this;—to make the Christians and citizens of the land willing to bear the suffering and odium consequent upon an adherence to right against law and custom;—until this can be accomplished, the Southern slaveholders are upheld in their sin by the powerful support of Christian fellowship, social sanction, and civil participation.

We determine, therefore, to strike at once at the root of Slavery by appealing to the hearts and consciences of men, and withdrawing their allegiance from such shameful cruelty and wrong, by the continual presentation of the paramount claims of Freedom and Humanity.—Union being strength, that fact decides us to co-operate with any whose principles prove them to be trustworthy; who make the abolition of Slavery their primary object; and who, in addition to their honesty of purpose, have sense and sagacity enough to make them safe coadjutors, by securing them from becoming the prey of the selfish set of hypocritical adventurers that every moral revolution calls forth. We find such a sufficient and trustworthy body nowhere but in the American Anti-Slavery Society. Years of close observation of its righteous principles and uncompromising practical workings, assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party; and, speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard, and more and more obeyed. While calling on all to unite with it, it has ever, by the energy and rectitude of its progress, been free without license, and elective without invidiousness. It is not too much to say in its praise, that its cause and its course repel all but the wise, the good, and the bold from active co-operation with it, and brand with dishonour the hand that approaches it to make it the instrument of any selfish purpose. It has no local attachments, no partisan or sectarian partialities, no hidden aim, no double purpose; while, at the same time, every observer notices how happily its labours prepare the way for every good work: for, though specific in its object, its great principle of *immediate individual reform*, without awaiting the gradualisms of party politics, legislative action, and judicial decision, is one of universal application.

This, therefore, is the mode of operation, which commends itself to our reason and feelings. The agents and friends which such an association of necessity draws forth, are the ones that we wish to sustain. The periodicals that such an association employs are the ones that we wish to circulate. In the councils of such a body where all persons have equal rights of membership, the *whole* collective, energy, and judgment are constantly in use, and the chances and means of success consequently doubled.

Hence we find it to be our duty, in preparing for the FIFTEENTH NATIONAL ANTISLAVERY BAZAAR to commence in FANEUIL HALL, BOSTON, on Thursday, DECEMBER 21st, to devote the funds then raised, to sustain the AMERICAN ANTI-SLAVERY SOCIETY, in its sacred work of moral agitation and revolution in behalf of the enslaved, and confidently appeal to all good hearts everywhere, in aid of so noble an enterprise.

M. W. Chapman,	*Sarah B. Shaw,*
Ann T. G. Phillips,	*Mary G. Chapman,*
Helen E. Garrison,	*Caroline Weston,*
Mary May,	*Susan C. Cabot,*
Eliza Lee Follen,	*Henrietta Sargent,*
Sarah S. Russell,	*Hannah Tufts.*
Louiza Loring,	*Eliza F. Meriam,*
Mary Young,	*Caroline F. Williams,*
Mary Wiley,	*Evelina S. A. Smith,*
Anne Warren Weston,	*Sarah H. Southwick,*
Maria Lowell,	*Ann R. Bramhall,*
Francis Mary Robbins,	*Harriet T. White,*
Lydia Parker,	*Abby Francis,*
Harriet B. Hall,	*Abby Southwick,*
Catharine Sargent,	*Harriet M. Jackson.*

All persons desiring the privilge of coöperating with us in this joyful and holy work, are informed that the pecuniary value of donations of money and materials, is doubled to the cause through the means of the Bazaar, by the care, skill, and ingenuity which are entrusted with their management. *Supplies for the refreshment table are particularly desired.*

Friends of the cause aware of the advantages accruing to it from The Liberty Bell, are requested to forward their donations and articles *immediately*, or as soon as convenient.

Friends in England, Scotland, and Ireland, are requested to address their contributions as usual, to MARIA W. CHAPMAN, care of A. W. Weston, 21 Cornhill, Boston.

Contributions and letters from the American side of the Atlantic, hitherto addressed to M. W. Chapman, may be addressed to ANNE W. WESTON.

Communications from friends in the country respecting lodgings for ladies intending to furnish tables, should be addressed to ELIZA F. MERIAM, Boston.

Members of the Committee who will be in Europe during the remainder of the year, will be most happy to receive donations for the purchase of choice and rare foreign articles for the Bazaar. Address CAROLINE WESTON, 21 Cornhill, Boston.

Every friend who furnished evergreen for the decoration of the Hall last year, is entreated for the sake of the cause to continue the same good office, by *seasonably* gathering the requisite "running green," and red cedar trees, and bringing them to Boston, on Saturday, Dec'r. 13th, thus allowing the indispensable three days before the 21st, for the arrangements.

MEETINGS IN THE WEST.

Henry C. Wright, the Apostle of Peace, and Charles C. Burleigh, the eloquent Antislavery Advocate, will hold meetings at the following places, viz: at

Pittsburgh,	Pa.	June 15th,	16th & 17th
New Brighton,	"	"	19th & 20th
Lowellville,	Ohio	"	22d
Youngstown,	"	"	24th & 25th
New Lyme	"	"	27th
Painesville,	"	"	29th
Chagrin Falls,	"	July	1st & 2d
Cleveland,	"	"	4th
Twinsburgh,	"	"	6th
Richfield,	"	"	8th & 9th
Akron,	"	"	11th
Ravenna,	"	"	13th & 14th
Randolph,	"	"	15 & 16th
Massillon,	"	"	18th

The meetings at New Lyme, Cleveland, and Akron, will commence at ten o'clock, A. M.; the others, on the first day of the meetings at two o'clock, P. M. subsequent days at 10 A. M.

The friends of Anti-Slavery and of Peace are requeste to make all necessary arrangements for the meetings, an give as wide a notice as possible. Now is the time to agitate

Persons can avail themselves of this opportunity afforded by these meetings to pay for the Anti-Slavery Standard to, SAMUEL BROOKE.

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Miscellany.

From the London Spectator.

THE PRINCE DE JOINVILLE.

La Presse contradicts rumours that the Prince de Joinville is in Paris; and takes the opportunity to keep his name before France by publishing extracts of a diary or journal, addressed by the Prince to a naval officer now in the service of the Republic, and formerly his own aid de-camp. The first set of memoranda are dated Mustapha, and were written on the [illegible] of February—the day after Louis Philippe fled from Paris. Alluding to the threatening news daily arriving from France, the Prince declares that his ambition is gone—that he "would go to live on the banks of the Illinois with as much tranquility of mind as at Neuilly or St. Cloud." After he reached Claremont, his memoranda were made from day to day.

On the 8th April he wrote—"I had at one moment the idea of going to Brest at the time of meeting of the Assembly, and to establish myself there with my wife and children. What do you think of this idea? I think that at Brest, living as a simple citizen, my presence would give offence to no one."

"11th April.—I think more than ever of going to Rome, to wait untill our lot shall de decided. We should be freer there, and we should live very economically. But previously I wish to accomplish my duties to the country to the end. If I can reënter France, under a Government strong enough to permit me, it is what I desire the most. If the Assembly be oppressed and placed under the terror of some rascals, and if an effort be attempted to deliver it, I will be in it, however great the risk may be; and I would compromise myself and sacrifice my life for the salvation of my country, if I thought that that would be useful. If nothing of all that takes place, and if I cannot return to France, I do not abandon the idea of the 'Far West,' which pleases me more and more."

"14th April.—The spring has now arrived, with its verdure, its flowers, and its sweet aspect. Alas! nothing smiles on us this year! Family, country, dreams of greatness and glory—all are lost. Where shall we go? Whall shall we become? I know not, but it seems impossible to me that things can last thus." * * * "I know not what measures to take for me and mine. To go to Rome is very far, and very dear. I would prefer Rotterdam."

"15th April.—I am anxious to be off. Rome is too far. The journey would be fatiguing, and cost too much money. Among the neutral countries, Holland appears to me to be the most suitable. I am inundated with letters, both public and anonymous, inviting me to make a move—to raise a flag; stating that only a leader was wanting. There are, in fact, no more than drowning men catching at a twig. I do not think that the Utopists have as yet been made sensible of all the miseries they may engender."

[Arago's letter had come to him and his brother at Algiers, with appeals to their patriotism: having faith in their country, they yielded—their ideas were too liberal for him to oppose a Republic. But what had happened since?]

"Disgust at what has taken place in France has excited in me a violent irritation. The odious tyranny which at this moment rules over the country awakens in me sentiments of the most energetic resistance. I imagine that I am wanting to my country in not offering to her my contingent of courage in a struggle in which there appears to be so little of it. Every emigrant I see arriving here, deserting his country from fear, caused me a fit of rage. I would give anything to be able to disembarrass myself of my title of prince, with the doubts and suspicions it raises against me, in order to be able to return into France and take my part in the struggle."

His mind alternated with faith in his country and projects to restore her grandeur, and with sorrow at the impotence and violence of those who governed her.

On the 5th of May he had renounced quitting England. He again criticizes the political situation of Paris.

"In the midst of all the faults of the Provisional Government, of the hatred and the ridicule which they excited, the Assembly has been elected—it is Republican and Moderate. I think that it has been clearly proved that the experiment of universal suffrage is favourable to order and property."

Alluding to the dangers which the new Government would run, on the one hand in avoiding extreme measures, and on the other in escaping charges of reaction, he sketched their best course with military adroitness and decision. He presupposes that intimidation successfully may have been practised in Paris—

"The best thing to be done in that case would be to select some town, such as Amiens Bourges, or Alonçon and there to call together all the Assembly that was dispersed, to collect there all the troops and all the National Guards. The members of the Assembly could there vote what they pleased, and then march on Paris."

But subsequently he says—

"I have excellent hopes of the Assembly: its preliminary sittings are a little disorderly, but that is inevitable in so numerous a meeting. Its spirit appears to me good. I believe that it really has the intention of founding a grand and powerful Republic. God grant that it may be so! * * * "We who know our country, are aware how strong will be an authority which speaks in the name of universal suffrage: it must be allowed that it is the only authority that can save the country. The faults of the past Government did not prevent its lasting seventeen years; so that it is not so difficult to govern France."

Recurring again, on the 5th instant, to his own prospects, he wrote—

"Were I an unmarried man, I should naturally devote myself to my country for ever. But at present, if I foresee that I shall not be able to return, to my country unless at an uncertain and distant time, I ask myself if I ought not to give up the idea at once, whatever may be my regret, whatever the chances of the future, in order to prepare for m children some certain provisions? If I wait indefinitely until my country opens to me its door, I may die and leave my children poor, without country, and invested with that title of prince which is more and more difficult to bear. If, on the contrary, I take a decisive part, I can employ my remaining years of vigour and energy in forming in the United States an establishment, and making a little fortune for my children. In dying, I should leave them a country to know and to love, and suitable means of existence. *It is only in the 'Far West' that I can throw off the old man.* I should there, in fine, be able to satisfy a part of my tastes, and have before me an object to attain, towards which all my thoughts would tend. My projects as to the future will depend on the turn the Assembly will take. I hope to be decided before long."

As to personal occupations—

8th March.—"I walk enormously. A grand fête yesterday. We took our wives on the Thames, fresh East wind and foggy. Arrival of a prodigious forest of ships. You know how much this spectacle has already struck me. I saw innumerable vessels with screw-propellers, and among others a frigate in iron with battery from end to end."

11th May.—"The weather is delightful. I take advantage of it to pass my days in the open air. Stretched on the grass, I read an immensity, whilst our wives work. They make all their own dresses, bonnets, &c.; and I can assure you that they could earn their living. As to me, a company in London has offered me the command of a vessel destined for India; so that you see that we can battle against want. My health continues to be not very good: there is always something wrong—sometimes one thing, sometimes another. Happily, my wife and my dear little ones are well. May we again behold our native land!"

FOSSIL FOOTMARKS.

Royal Institution, February.

The Duke of Northumberland, President, in the Chair.—"On the Fossil Footmarks of a Reptile in the Coal Formation of the Alleghany Mountains," by C. Lyell, F. R. S. Mr. Lyell began by observing that, notwithstanding the numerous remains of land plants in the carboniferous strata, and the evidence they afford of the existence of large tracts of dry-land (the exact position of which is often indicated by seams of coal and buried forests,) no monuments of any air-breathing creatures had been detected in rocks of such high antiquity until Dr. King, in 1844, published his account of the foot-prints of a reptile occuring in sandstone in Pennsylvania, (see Silliman's Journal, vol. 48, page 343.) These fossil tracks were found in a stone quarry five miles south-east of Greensburg and about twenty miles east of Pittsburgh, appearing on the under surface of slabs of argillaceous sandstone extracted for paving. They project in relief, being casts of impressions formed in a subjacent layer of fine unctuous clay, and they are accompanied by numerous casts of cracks of various sizes, evidently produced by the drying and shrinking of the clayey mud. These cracks occasionally traverse the foot-prints, showing that the shrinkage took place after the animal had walked over the soft mud, and before it had begun to dry and crack. Mr. Lyell exhibited a slab which he had brought from the quarries, having visited them with Doctor King; and then proceeded to point out the differences between these foot-prints and those of the European Cheirotherium found in Saxony and in Warwickshire and Cheshire, always in the upper part of the New Red Sandstone or Trias. In the European hand-shaped foot-marks, Kaup, Cheirotherium, both the hind and fore feet have each five toes, and the size of the hind foot is about five times as large as the fore foot. In the American fossil the posterior foot-print is not twice as large as the anterior, and the number of toes is unequal, being five in the hinder and four in the anterior foot; as in the European Cheirotherium the fifth toe stands out nearly at a right angle with the foot and somewhat resembles the human thumb. On the external side of all the Pennsylvanian tracks, both the larger and smaller, there is a protuberance like the rudiment of another toe. The average length of the hind foot is five and a-half inches, and of the fore foot four and a-half. The fore and hind feet being in pairs follow each other very closely, there being an interval of about one inch only between them. Between each pair the distance is 6 to 8 inches, and between the two parallel lines of tracks there is about the same distance. In the case of the English and German Cheirotherium the hind and fore feet occur also in pairs, but they form only one row, in consequence of the animal having put its feet to the ground nearly under the middle of its body, and the thumb-like toes are seen to turn to the right and to the left in the alternate pairs; while in the American tracks, which form two parallel rows, all the thumb-like toes in one set turn to the right and in the other set to the left. Mr. Lyell infers, therefore, that the American Cheirotherium belongs to a new genus of reptilian quadrupeds wholly distinct from that which characterizes the triassic strata of Europe; and such a generic diversity, he observes, might have been expected in reptilian fossils of such different ages.

The geological position of the sandstone of Greensburg is perfectly clear, being situated in the midst of the Appalachian coal-field, having the main bed of coal, called the Pittsburgh seam, a hundred feet above it worked in the neighbourhood, and several other seams of coal at lower levels. The impressions of Lepidodendron, Sigillaria, Stigmaria, and other carboniferous plants, are found both above and below the level of the reptilian footsteps. Mr. Lyell then adverted to some spurious fossil foot-prints of dogs, hoofed quadrupeds, birds and other creatures seen on the surface of ledges of a soft quartzose sandstone in the neighbourhood of Greensburg, which had been confounded with the fossil ones.—He pointed out the proofs that these had been carved by the ancient inhabitants of America, whose graves are seen in the vicinity; and that the Indian hunters had sculptured similar bird-tracks, together with human foot-prints, in the solid limestone of the State of Missouri,—the true origin of which was first explained by Mr. D. D. Owen of Indiana.* To illustrate the mode of interpreting fossil foot-prints in geology, Mr. Lyell gave a sketch of the discovery of three distinct species of Cheirotherium in Europe,—and explained how after it had been conjectured by Link that they might belong to gigantic Batrachians, Mr. Owen found, by examining the teeth and bones of reptiles of triassic age, that three different species of air-breathing reptiles of the Batrachian order, referable to a new genus, Labyrinthodon, had existed, both in Germany and England, at that period; their fossil bones indicating that they were air-breathers, and there being as great a disparity in size between the bones of their anterior and posterior extremities as between the fore and hind foot-prints of the several Cheirotheria. To account for the sharpness of the casts of Cheirotherium on the under surfaces of slabs of sandstone, Mr. Lyell adverted to the manner in which he had seen, on the sand-beach, near Savannah, in Georgia, a cloud of fine sand drifted by the wind, filling up the foot-prints of raccoons and opossums, which a few hours before had passed along the shore after the retreat of the tide.

Allusion was also made to the recent foot-prints of birds called sandpipers (*Tringæ minuta*,) which Mr. Lyell saw running, in 1842, over the red mud thrown down every tide along the borders of estuaries connected with the Bay of Fundy in Nova Scotia. These consist both of impressions on the upper surface and of casts in relief on the under sides of sucessive layers of red mud (see Lyell's "Travels in North America," vol. ii, p. 166),—of which he has presented a specimen to the British Museum. The ancient foot-prints of more than thirty species of birds found fossil in the New Red Sandstone or Trias of the valley of the Connecticut river, in Massachusetts, were next stated to be analogous to these modern bird-tracks; and the size of the largest, although they indicate a biped more huge than the ostrich, is exceeded in magnitude by the gigantic Deinornis of New Zealand,—of which nearly the entire skeleton has just been fossils found by Mr. Walter Mantell. The absence hitherto of the bones of birds in the ancient American strata of the triassic period appears to Mr. Lyell to be quite intelligible; for the circumstances which combine to cause foot-prints of sand-pipers in the recent mud of the Bay of Fundy, repeated throughout many superimposed layers, have no tendency to preserve any bones of the same birds, and none have yet been ever observed in cutting trenches through the red mud, where it has been laid dry by artificial embankments and drained. In all the cases of foot-prints, both fossil and recent, and whether made by quadrupeds or bipeds, the lecturer insisted on the necessity of assuming that the creatures were air-breathers, for their weight would not be sufficient to have made impressions so deep and distinct. The same conclusion is borne out by the evidence derived from the casts of cracks produced in the same strata, by shrinkage, and so generally accompanying the impression of feet; and it was remarked that similar effects of desiccation are observable in the recent red mud of Nova Scotia, where thousands of acres are dried by the sun in summer, between spring and neap tides. The ripple mark also common in strata of every age, and among others in the coal measures, and New Red Sandstone of Germany, England, and America, exemplifies the accurate preservation of superficials markings of strata, often less prominent than those caused by the the tread of reptiles or large birds. As the discovery of three species of Chelirothia, was soon followed by the recognition of as many species Labyrinthodon, so the announcement of Dr. King, in 1844, of reptilian foot-prints in the coal strata of Pennsylvania has been followed by the news lately received from Germany, that in the ancient coal measures of Saarbruck, near Trves, the antiquity of which is vouched for by Von Dechen, Prof. Goldfuss has found the skeleton of a true saurian. Dr. Falconer, after a cursory examination of the original specimen, has stated his opinion in favour of its reptilian character, and although the evidence has not yet been rigorously tested by the most eminent comparative osteologists of Enrope, Mr. Lyell believes that the opinion of Prof. Goldfuss and Dr. Falconer will be confirmed. Such facts should serve to put us on our guard against premature generalizations founded on mere negative evidence, and caution us not to assume the present limits of our knowledge of the time of the first appearance of any class of beings in a fossli state to be identical with the date of the first creation of such things.—*Athenæm.*

* For some account of Mr. Lyell's observations on the Pennsylvanian Cheirotherium, see Quarterly Geological Journal, 1846, vol. 2, p. 417, and Silliman's American Journal, 1845, vol. 48. p. 343.

From Jerrold's Newspaper.

HOFWYL.

The splendid educational establishments of Hofwyl have virtually been dissolved this month. The recent Revolution in Switzerland precipitated an event, that the death of some members of the family de Fellenberg, and a division of interest among the others, must shortly have rendered inevitable. Most of the students at the Rütti, or experimental farm, were drawn for the militia, as soon as the late hostilities commenced; the foreigners went home, and all agricultural operations, excepting those of imperative necessity, were immediately suspended. Only a few Scotch or English youths are remaining in *la grande maison* until their parents can fetch them or place them elsewere. The real Schule was shut up about two years ago. The Agricultural school for cottagers, and another for poor girls; will, however, we believe, be continued for some time yet.

The fate of Hofwyl is a misfortune to Europe, nay, to the whole world; for the influence, direct and indirect, of the family de Fellenberg reached as wide almost as civilization extends.

The labours of Emanuel von Fellenberg continued with scarcely any interruption until the day of his death, which occurred 21st November, 1844, in the 74th year of his age.

He was succeeded at Hofwyl by his eldest son Wilhelm von Fellenberg, who for this purpose came over from Prussia, in which country he had been engaged, for a number of years, in carrying out his own particular views; sometimes in conjunction with his friends, but chiefly we believe on an independent footing. His work: "I deem runng und Grundzüge zu einem plane für die Verbesseder Landescultur" was selected by Count Arnheim, as the basis of a new and improved system of agriculture and rural education for Prussia.

Wilhelm von Fellenberg became very popular on his return to his native country, where he wrote, soon after his arrival, on occasion of the potatoe failure, a little pamphlet of about seventy-pages, "Guther-Rath an Klein und Gross in der Lebensmittel frage."

This was translated into French by order of the Bernese Government; and 10,000 copies of the work, in two languages, were circulated at the national expense. Of late the worty baron has been chosen president of the Gemeinützige Gesellschaft Society, for the promotion of public good, an onerous but highly honourable post, particularly in the present state of affairs. De Fellenberg's attention will be directed mainly, we hear, to the reform of education and agriculture.

THE SENTENCE OF MITCHEL—SCENE IN COURT.

Mr. Mitchel was brought into Court on Saturday, the 27th May. After some prelimenaries. Baron Lefroy delivered the sentence as follows: "Taking into consideration the magnitude of the crime, as well as the facts that it had not been the first adjudication upon the Act, we might have felt obliged to carry out its penalties to the utmost extent.—The sentence is that you John Mitchell be transported beyond the seas for the the term of fourteen years."

Mr. Mitchel, having obtained leave to speak, said: My Lords, the law has now done its utmost: by their harsh proceedings the Crown and Government are now secure. I have done my part also.—I promised Lord Clarendon several weeks ago that I would provoke him into a court of justice, as such places as these are called. I told him publicly and notoriously that he should either pack a jury to convict me, or I would walk a free man out of this court, and provoke him to a contest in another field. I knew that I was setting my life upon a cast, but I also knew that in either event the victory should be with me, and victory is with me. I presume that the judge and jury do not mean to suppose that it is a criminal who stands in this dock. I have shown what the laws are in Ireland, and how they are administered by packed juries, partisan judges and perjured sheriffs.

Baron Lefroy: The Court cannot sit here to hear the Sheriff arraigned, the administration of justice brought into contempt, and the tenure by which the Crown holds prerogative in this country endangered or brought into question.

Mr. Mitchel: I wish to say this—

Baron Lefroy: We will hear you within the limits of public decorum, but you have already exceeded these limits, and the privilege we accorded you has been abused.

Mr. Mitchel: My Lords, I have acted throughout under a strong sense of duty. I retract nothing.—The cause in which I have been engaged has only commenced, and, as the Roman patriot said when the tyrant had his hand thrust into the fire, when that hand was shrivelled and burnt to ashes, "I can promise for one hundred, two hundred, three hundred, to be of my opinion." So say I: one, yes; two, yes; three hundred are ready to follow my course. (Sensation.)

Baron Lefroy: You must remove him,

Clerk of the Crown: Mr. Bourne, remove the prisoner.

The turnkey then caught Mr. Mitchel by the arm and forced him to the rear of the dock, upon which his friends rushed forward, and seizing him by the hands and head and shoulders, detained him for a moment, but their hasty farewell was no sooner commenced than it terminated. A scene of great excitement ensued. The friends of Mr. Mitchel, who thronged the vicinity of the dock, rose, and, in a rush to get a sight or touch of the prisoner, created great commotion. They seemed to have lost all idea of the presence of Judge or the police authorities. Gentlemen of the bar, who wore the costume, disorbed themselves and entered into active resistance to the police, by whom several persons were taken into custody, among whom were Messrs. Meagher, Doheny, and Richard O'Gorman, Jr.

When order was restored, Messrs. Doheny and Meagher were charged with creating a disturbance, but having stated that they acted under the excitement of the moment, and intended no contempt or disrespect to the court, they were discharged.

Removal of Mr. Mitchel.—The *Dublin Freeman*, contains the following account of the departure of Mr. Mitchel: "Precisely as the prison clock struck four (on Saturday afternoon) the convict-van drew up at the front entrance of Newgate, and was immediately surrounded by two squadrons of dragoons under command of Col. Mansell and Col. Gordon.—In a few minutes an official bearing the warrant for Mr. Mitchel's removal, enterrd the prison and delivered the sameto the high sheriff. The mounted police and dragoons, with drawn sabres, formed four deep round the van. The doorway having been opened. Inspector Selwood gave the word at the prison gate 'all is ready.' One of the turnkeys then came forth with a bundle of clothes, which were understood to be the convict dress, and threw it into the van. Precisely at eight minutes past four the gates wer opened and Mr. Mitchel came forth with a ffrm step and firm demeanor. He wore a brown frock coat, light waistcoat, and dark trousers, and had a glazed cap upon his head, the hair appearing to be closely cut. His hand and right leg were heavily manacled, and fastened to each other by a ponderous iron chain.—He cast one quiet, calm, dignified glance about, and recognizing a friend who called out 'Mitchel,' bowed and shook hands with him. He was then assisted into the van accompanied by four or five inspectors of police. The door was immediately banged to, and the cortège moved forward at a double quick trot up Bolton street, and thence by the Circular road to the North Wall, where the *Sherwater* Government steamer was lying in readiness."

The cautions taken to prevent any attempt at rescue, on the way to the place of embarkation were effective. There was, however, some rioting at Seville-place on the North Strand, where the police were assailed by a mob, the chief leaders of which were women. One amazon was conspicuous by her daring. She hurled stones and brickbats with unerring aim at the heads of the constabulary, cursing lustily the cowardice of the men of Dublin leaving the fighting to the women. All the efforts of the police to effect her capture were useless and she finally escaped in the crowd of combatants.

From the London Punch.

THE EXETER HALL MEETINGS.

May has brought round the customary period for holding meetings at Exeter Hall, when fly-loads of females from the suburbs are being set down all day, to sympathise with the uninstructed Chippewaw, and send out a few reams of tracts to the open-mouthed Yahoo, who, it is supposed can be crammed *ad libitum* with good books, because he, generally speaking, is ready to swallow anything.—The serious excitement season has regularly set in, and the female enthusiasts are rushing in swarms to hear the Rev. Mr. Longjaw preaching on the possibility of bringing home Doctor Watts to the bosom of the Rhaptangis. Surely the little savages who crowd our courts and alleys should have the first claims on the sympathies of the English women.—The home market is sufficiently stocked to render an expatriation of benevolence unnecessary.

We perceive that in order to enable the women, to sit out the entire amount of serious eloquence that is addressed to them, and to prevent the meetings from being gradually dissolved by excessive heat and fainting fits "refreshments are to be introduced at Exeter Hall," so that the assemblies which now last from about 10 A. M. till 5 P. M., may in future be expected to become very nearly permanent. The tea will keep the audience up to the mark, in the way of attention, until another meeting is ready to assemble, and take the place of the one that has just broken up; and as the refreshments will, of course, extend to the platform, the speeches may be expected to be double the length they have been hitherto.

The *London Spectator* in a noti ce of a new work—"*Notes in Europe*,"—by Mr. Catlin, makes some interesting extracts, which we copy:

Both Ojibbeways and Ioways were frequently beset by religious persons who wished to convert them. At first they tried the excuse of the Roman Proconsul, "At a more convenient season I will hear thee." When this failed, they listened with their wonted gravity and politeness; replying in speeches which, whatever may be thought of the theology, were by no means deficient in something more than the *tu quoque*.

"My friends, we feel thankful for the information and advice which you come to give us; for we know that you are good men and sincere, that we are like children, and stand in need of advice.

"We have listened to your words, and have no fault to find with them. We have heard the same words in our own country, where there have been many white people to speak to them, and our ears have never been shut against them.

"We have tried to understand white man's religion, but we cannot—it is *medicine* to us, and we think we have no need of it. *Our* religion is simple, and the Great Spirit who gave it to us has taught us all how to understand it. We believe that the Great Spirit made our religion for us, and white man's religion for white men. Their sins we believe are much greater than ours, and perhaps the Great Spirit has thought it best therefore to give them a different religion."

This was the view of the Ojibbeways. At Glasgow the patience of the Ioways was exhausted, and even Indian politeness gave way.

"They were introduced to the Indians and their object explained by Jeffrey. The War-chief then said to him, as he was sitting on the floor in a corner of the room, that he didn't see any necessity of their talking at all; for all they would have to say they had heard from much more intelligent-looking men than they were in London and in other places, and they had given their answers at full length. which *Chippehola* [Mr. Catlin] had written lla down.

"'Now, my friends,' said he, 'I will tell you, that we first came over to this country, we thought that where you had so many preachers, so many to read and explain the good book, we should find the white people all good and sober people; but as we travel about we find this was all a mistake. When we first came over we thought that white man's religion would make all people good, and he then would have been glad to talk with you; but now we cannot say that we do like to do it any more."

* * * * * * *

"'My friends, I am willing to talk with you if it can do any good to the hundreds and thousands of poor and hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow; and we pity them, for we know they are hungry, and we give them money every time we pass them. In four days we have given twenty dollars to hungry children—we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending *black-coats* among the Indians: now we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit. Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all good work is wanted. This is my advice. I would rather not say any more.' (To this all responded '*How, how, how!*')"

The rags, the hungry looks, and the begging in the streets, as they daily rode through them, made a great impression upon the Indians, and seemed to neutralize in their minds the advantages of civilization; whose best points it is possible that they might undervalue or disregard, from the simplicity of their habits. The four things that made the most striking and doubtless the most enduring impression on their minds were the cathedral churches, (especially York Cathedral,) railway travelling, a cotton-mill, and a London brewery. The cotton-mill was perhaps the most surprising.

"I had received an invitation to bring them to Stockport, to examine the cotton-mill of Mr. Orrell, which is probably one of the finest in the Kingdom; and avail myself of his kindness, by making a visit to it with him. With his customary politeness, he showed us through it, and explained it in all its parts; so that the Indians, as well as myself, were able to appreciate its magnitude, and its ingenious construction."

"Upon this giant machine the Indians looked in perfect amazement; though it is a studied part of their earliest education not to exhibit surprise or emotion at anything, however mysterious or incomprehensible it may be. There was enough, however, in the symmetry of this woderful construction, when in full operation, to overcome the rules of any education that would subdue the natural impulses of astonishment and admiration. They made no remark, nor did they ask any questions, but listened closely to all the explanations; and, in their conversations for weeks afterwards, admitted their bewildering astonishment as so wonderful a work of human invention."

At Paris they went among other places, to the dog market.

"They was every sort of whelp and cur that could be found in Christendom, from the veriest minimum of dog to the stateliest mastiff and Newfoundland; and at Jim and the doctor's approach hundreds of them barked and howled, many broke their strings, some laid upon their backs and yelled, (no doubt, if one could have understood their language,) that they never saw before in their lives so ill-looking and frightful a couple, and so a larming a set as those who were following behind them. Jim wanted to buy; and the business-meaning of his face being discovered, there were all sorts of offers made him, and every kind of pup protruded into his face: but the barking of dogs was such that no one could be heard, and then many a poor dog was knocked flat with a broom, or whatever was handiest, and others were choked to stop their noise. No one wanted to stand the din of this canine Bedlam longer than was necessary for Jim to make his choice; which the poor fellow was endeavouring to do with the greatest despatch possible. His mode was rather different from the ordinary mode of riding the qualities he was looking for, which was bp feeling of the ribs; and having bargained for one that he thought would fit him, the lookers-on were somewhat amused at his choice. He made them understand by his signs that they were going to eat it; when the poor woman screamed out, 'Diable! mange pas, mange pas! venez, venez, ma pauvre bête!'"

Franconi had talked of engaging the Indians on condition that they "were good riders"; and when they visited him a trial was made, but with an unsatisfactory result.

"The horse was led into the area and placed upon the track for their chariot-races, which was nearly a quarter of a mile in circumference; and the question being put, 'Who will ride?' it was soon agreed that Jim should try it first. 'Wal, me try em,' said Jim; 'me no ride good, but me try em little. He was already prepared, with his shield and quiver upon his back, and his long and shining lance in his hand. The horse was held; though, with all its training, it was some time, with its grooms about it, before they could get the frightened creature to stand steady enough for him to mount. In the first effort which they thought he was making to get on, they were surprised to find that he was ungirthing the saddle, which he flung upon the ground, and throwing his buffalo robe across the animal's back, and himself astride, the horse dashed off at his highest speed. Jim saw that the animal was used to the track; and the course being clear, he leaned forward and brandished his lance, and every time he came round and passed us, sounded a charge in the shrill notes of the war-hoop. The riding was pleasing and surprised M. Franconi exceedingly; and when he thought it was about time to stop, he gave his signal for Jim to pull up; but seeing no slack to the animal's pace, and Jim still brandishing his weapons in the air and sounding the war-whoop as he passed, he became all at once alarmed for the health of his horse. The Indians at this time were all in a roar of laughter; and the old gentleman was placing himself and his men upon the track as Jim came round, with uplifted arms, to try to stop the animal's speed, just finding at that time that Jim had rode in the true prairie style, without using the bridle, and which, by his neglect of it, had got out of his reach when he would have used it to pull up with. Jim still dashed by them, brandishing his lance as he passed them also, and passed them and menaced them again and again as he came round. The alarm of the poor old gentleman for the life of his horse became very conspicuous; and, with additional efforts with his men and a little pulling up by Jim, who had at length found the rein, the poor affrighted half-dead animal was stopped, and Jim, leaping off, walked to the middle of the area, where we were in a group, laughing to the greatest excess at tue fun. The poor horse was near done over, and led away by the grooms. M. Franconi came and merely bade us good by, and was exceedlp obliged us."

From the London Athenæum.

LORD ROSSE'S TELESCOPE.

At a late meeting of the Dublin Royal Academy, Dr. Robinson gave an account of the present condition of Lord Rosse's telescope. Dr. Robinson found that the speculum (whose figure as he had formerly stated, was not quite perfect), as well as a duplicate one, has been polished by the workmen; and as he apprehended no difficulty in the process, it was repeated. An unexpected difficulty, however, occurred, which made much delay, till Lord Rosse discovered the cause. The success of the operation requires that it be peformed at the temperature 55 degrees. In winter this must be obtained by artificial heat,—which, however, increases the dryness of the air, so that the polishing material cannot be kept on the speculum. In this case the surface is untrue, and gives a confused image. This was verified by the hygrometer, and remedied by a jet of steam so regulated as to keep the air saturated with moisture. The result was immediate; and at the first trial the speculum acted so well that it was unnecessary to try any further experiments. Three additions had been made to the telescope:—1. The movement in right ascension is given from the ground by machinery intended to be connected with a clock movement which is in progress. 2. To obviate the difficulty of finding objects, an eye-piece of large field and peculiar construction is connected with a slide, so that it can be replaced by the usual one in an instant. It magnifies 208 times, and employs nearly four feet of the speculum, the same as Herchel's 40-feet; thus giving the power of trying what that instrument might show. 3. The micrometer is peculiar,—a plate of parallel glass with a position circle attached. Light admitted at its edge cannot escape at the parallel surfaces, except they be scratched, and a scale of equal parts engraved on one of them with a diamond—luminous in a field absolutely black. The exceedingly unfavourable state of the weather subsequently prevented much from being done; in fact, there was but one good night, the 11th ultimo. In the moon he observed the large flat bottom of the crater covered with fragments, and satisfied himself that one of the bright stripes, which have been often discussed, had no visible elevation above the general surface. In the belts of Jupiter, streaks like those of Pyrrhus's cloud were seen through a considerable and imperfectly transparent atmosphere. A similar shade in in the polar regions, where little cloud is to be expected seems to indicate that the brighter bands are cloudy regions, and the more dusky show the body of the planet. Several nebulæ were examined, and, as formerly, all were resolved. That of Orion is most remarkable. Even before the mirror was perfect, and in bad nights, that part of it which presents the strange flocculent appearance described by Sir John Herschel is to be seen composed of stars, with the lowest power 360. But Dr. Robinson's eye required 380 to bring out the smaller stars, amongst which these are scattered. Having seen them, and known the easiest parts, they were seen with the 3-feet, and 500. Dr. Robinson has seen a recent notice in which this nebula is said to have been resolved by the observers of Harvard University, U. S. with a Munich achromatic of from 15 to 16 inches' aperture. He has often seen it with Mr. Cooper's of 13·5, a difference easily to be allowed for, but never saw any trace of resolution. He does not in the least dispute the observation; for a precise knowledge of the place (which Dr. Nichol had mentioned) with a purer atmosphere and sharper eyes than his are sufficient to account for it; but he cannot refrain from remarking that the epithet "incomparable," which they apply to their teliscope, would be less extravagant if—in addition to the two stars of the trapezium which were discovered by the telescopes of Dorpat and Kensington—they had seen the other two which the 6-feet showed at the first glance, after its polish was completed.—Another interesting object is the planetary nebula, h. 464, situated in the spendid cluster, Messier, 46, and probably a part of it. It is a disc of small stars uniformly distributed and surrounded by the larger Messier, 64, is a singular modification of the annular form seen obliquely. The opening seems as black as ink, and at its margin is one of those interior clusters of bright stars so often noticed before. But the most remarkable nebular arrangement. which this instrument has revealed is that where the stars are grouped in spirals. Lord Rosse described one of them (Messier 51) in the year 1845; and Dr. Robinson found four others, of which he exhibited drawings, h. 604 (seen by Herschel as a bi-central nebula), Messier 99, in which the centre is a cluster of stars. Messier, 97 looks, with the finding eye-piece, like a figure of eight; but the higher powers show star spirals related to two centres, appearing like stars with dark spaces round them,—though probably high powers in a fine night would prove them to be clusters. Another fact deserves to be noted, from its bearing on Struve's "Etudes de Astronomie Stellaire." In that admirable book, among other curious matters, he infers that the 18-inch telescope of Herschel penetrated into space only one-third of what was due to its optical power, He explains this by supposing the heavenly spaces imperfectly transparent. In computing the limit, however, he assumes that the Milky Way is in its greatest extent "unfathomable by the telescope." Dr. Robinson, however, chanced to observe it when it is deepest at 6–4, and it is certain that its remotest stars were very far indeed within the limit of the 6-feet, and very much larger than those of the nebula of the Orion.

Rattlesnakes and Phonography.—The following genuine specimen of phonographic spelling, says the *New York Literary World*, dates some dozen years back. It originally went the rounds of the newspapers as "copied from a notice on board the steamboat *William Caldwell*, which plies on Lake George." The placard hung directly over the "bocks" containing the "snaix."—*Rattel Snaix too bee shode.*—Thee history off these snaix is as follows:—They was ketcht on Tung mountin buy a poore man with a large fammely, beinn sicks yer ould and very venemus. They are now in a bocks and can't hirt no boddy, which is much better than too bee runnin wilde cause they don't want too ete nothern. Admittons is sickspents for them what please to pay it and thrippants for them what don't. A libberal reduckshon for fammelees for more petickelars please to cawl on Old Dick what ketcht the snaix.

Gleanings from Foreign Publications.

The Earl of Rose has consented to accept the post of president of the Royal Society.

Thomas Carlyle has become a contributor to the *Spectator*, for the purpose of schooling our "Chief Governor" especially on Irish affairs.

Dr. Hutchinson of London, has invented an instrument, named the Spirometer, for testing the breathing power. with a view to detect pulmonary disease in its incipient stages.

"During the past week," says the *Boulongne Gazette* "about 270 foxes have been shipped to England for the purpose of giving sport to the gentry."

The avowson of Chevely, near Newmarket—that is the right of appointing a minister of the Gospel for the cure of souls,—was knocked down at the auction mart, London, last week, for £5,950!

It is said that a pamphlet, entitled "Our Constitution, Situation, Future," by M. Thiers, in which that gentleman will avow himself in favour of a constitutional monarchy for France, will appear in a few days.

According to a recent census, there are in Paris 175,000 workmen, and workwomen without work; 110,500 who work four days a week, and 52,000 constantly unemployed, making a total of 337,500, without reckoning the Banlieue.

John Bright, Esq., M. P., and his brothers, have taken a plot of land on Cronkeyshaw, Rochdale, for which they pay £60 per annnm. This land is let out in small allotments to Messrs. Brights' work-people, who are employed in cultivating the land, and planting potatoes for their own use.

Piecemeal Interment!—The Tweedmouth sexton having been called upon to bury an instalment of a body—a leg which had been amputated—remarked that he had already, that same week, given separate burial to a leg, an arm, and a foot! What it is to hold a sextonship near a railway!—*Gateshead Observer.*

At the New Court of the Central Criminal Court, on Thursday, the grand jury presented a true bill against Richard Plantagenet Campbell Nugent Chandos Grenville Temple, Marquis of Chandos, for a misdemeanor. It was understood that his lordship was charged with perjury.

An individual at Leeds has propounded a plan whereby all the lamps in the town may be simultaneously lighted and extinguished, without the intervention of lamplighters. The agent by which it is proposed to do this, is electricity, conveyed by a single continuous wire to every lamp.

Taking it Easy.—"I meant to have told you of that hole," said a man to his friend who stumbled into a pit of water. "No matter now," says the other, blowing the mud and water from his mouth, "I have found it."—*Morning Post.*

At a three days's sale of rare old coins collected by the late Stanesby Alehorne, Esq., of the Mint, which were concluded on Monday, the prices realized were in some instances remarkable. A penny of William the Conquerer sold for £1.3.; a real, or 15s. piece of James I. sold for £16 10.; a twenty shilling piece of Charles I., struck at Oxford in 1644, sold for £14 5s.; a pattern for a sixpenny piece of Oliver Cromwell, sold for £7; and a pattern for a half-penny of Queen Anne, sold for $2 18s.

The Fuschia.—The Fuschia is indigenous to the forests of New Zealand, as well as those of Chili and Patagonia, and the woods through which we travelled were everywhere adorned with an undergrowth of beautiful Fuschias, now (October) in full bloom. This shrub, in its uncultivated state, bears two distinct set of flowers—one green and purple, the other purple and red; and the pollen on the anthers of the green blossoms is of the most brilliant cobalt blue colour.—*Savage Life and Scenes in New Zealand.*

Lord Arbuthnot.—Forgery.—A Commission under the Great Seal, addressed to the Lords Commissioners of Justiciary, constituting them Justices, and directing them to inquire by the oath of a grand jury of the counties of Kincardine, Forfar, and Aberdeen, into all felonious forgeries, and utterings of bills of exchange and promissory notes committed by John Viscount Arbuthnot, within the said counties, has been opened at Forfar by the Lord Justice General and Lord Moncrieff. The grand jury found two true bills of indictment for forgery against Lord Arbuthnot. The commission was adjourned to the 20th June next.

Phonography.—This art, which has recently been introduced into Nottingham by Mr. Benn Pitman, brother to the inventor of phonography, has gained great favour in that town, where a public meeting of its admirers took place on Monday last, in the Mechanics Institution, to testify their approbation of the art, and of the general principles of the art with which it is identified. Addresses were delivered on the occasion by the Rev. Mr. Butler, A. M. head master of the Grammar School, Michael Brown, Esq. coroner of Nottingham, and other gentlemen, all of whom spoke from a practical acquaintance with phonography, and strongly recommended its acquisition. During the evening, a splendid *papier machee* inkstand, inlaid with pearl, also a copy of Finden's Tableaux, both bearing suitable inscriptions, were presented to Mr. Pitman by his pupils, as an expression of personal esteem, and of the high appreciation of the art he has so successfully imparted to them. The lecture-room was well filled, and the proceedings appeared deeply to interest all who were present.—*From a Correspondent of Jerrold's paper.*

Prince Louis Napoleon has addressed a letter to the National Assembly, in which he states, that having heard that there was a proposition made in the Committees of the Assembly, that he of all the Bonaparte family should be banished from France, he thinks it necessary to declare, that although he put forward pretensions of a different kind as long as Louis Phillippe was upon the throne, now that the Republic was established, all he asks are his rights as a simple citizen.

Increase of Glaciers.—In travelling through the Kander Valley, I had the company of a pleasant intelligent man, a pastor, who, in spite of rain and wind, gave me a great deal of information concerning the people of his parish, as well as concerning the mountains around, with which he appeared thoroughly acquainted. He confirmed the account I have invariably heard from inhabitants of the country that the glaciers and masses of ice on the Alps are constantly increasing, and the pasture land diminishing in the same proportion. Many a valley he was himself acquainted with, which in the last century fed large heards of cattle, where now scarcely as many single head can pick up a scanty subsistence. Thus, for instance, the Gaster Valley a hundred years ago afforded pasture for six hundred cows during the summer; fifty years ago about half that number could find food; now it will barely support seventy.—*Mugge's Switzerland in* 1847.

Banishment of Georges Sand.—The celebrated Georges Sand has received a hint that her farther presence in Paris at the present moment might be attended with disagreeble consequences, and she has consequently retired to some quiet spot at a distance from Paris. It appears that she was one of the depositories of the secret of the attempt on the National Assembly on the 15th ult. and one of the principal actors in carrying it into execution. During the attack upon the Assembly, she was seen at a small public house at the corner of Rue de Bourgogne, in company with M. Boccage, an actor at one of the Paris theatres, distributing pistols, daggers, and other weapons, to the persons forming the procession, at the very moment when they were approaching the hall of the Assembly. The fact was brought to the knowledge of the Attorney-General of the Republic, who, on inquiry, found the facts to be so well authenticated, that he felt he could not pass the matter over in silence, and he therefore gave the fair conspirator a hint, which has had the effect of driving her into retirement. Georges Sand, or rather Madame Dudevant, is an intimate friend of M. Ledru Rollin, and she is suspected of having given M. Jules Favre considerable assistance in framing the celebrated bulletins of the Republic. On the day of the election of the Executive Government, which has replaced the Provisional Government, Georges Sand was at the National Assembly, and while the ballot for the members of the Executive Government was going on, the National Guards were not a little astonished to see her sitting on the grass with M. Ledru Rollin, in the little garden adjoining the Salle des Pas Pendus, cooly smoking cigars.

LOCAL AGENTS FOR THE STANDARD.

Dr. David M. Davis, Woodstown, N J
Charles Atkinson, Marion, Grant co. Ia
J. Miller M'Kim, Philadelphia, Pa
Amarancy Paine, Providence, R I
Pliny Sexton, Palmyra, "
J. C. Hathaway, Farmington, Ontario co. N Y
Thomas McClintock, Waterloo,
Slocomb Howland, Sherwood's Corners, Cayuga co N Y
S. Stamford Ashley, Oberlin, Ohio.
Robert F. Wallcut, Boston, Mass
Jesse Holmes, New Lisbon, Columbiana co. Ohio
K. G. Thomas, Marlborough, Stark co. Ohio
Isaac Lewis, Short Creek, Harrison co. Ohio
E. D. Hudson, Springfield, Mass
James A. Burr, Ludlowville, N. Y.
Robert C. Marshall, Hiram, Portage county,
William Cronk, Buffalo, N Y
George W. Easton, Bridgewater, Mass,
David K. Cook, Johnson's Creek, Niagara county N.Y
A. H. Bigelow, Concord, Mass,
L. G. Thomas, West Winfield, N. Y.
John W. Lyon, Hastings, Oswego county, N Y
Morris Kingsbury, Fulton, "
Charles Douglass, Caughenwa, "
Alex. Foreman, Pulaski, "
John P. Dickinson, Cleveland, "
Solomon Peck, Mexicoville
John Wilbur, 2d, North Easton, Washington county
Jonathan Wilde, Quaker Springs, Saratoga county